TOMORROW

HOLBROOK LIBRARY
PACIFIC SCHOOL

THE RESURRECTION: A PSYCHICAL ANALYSIS
by George Zorab

A NEW VIEW OF THE RESURRECTION
by Michael Perry

WO PARAPSYCHOLOGICAL WORKSHOPS	An Editorial Report
HE LIMITS OF SCIENCE	Gabriel Marcel
AN'S MAGIC STRUCTURE	Jean Gebser
HE ETHEL THOMAS CASE	Edmond P. Gibson
XPLAIN, PLEASE!	Julian Franklyn
HE NON-MECHANICAL MIND	Kenneth Walker
OOKS IN REVIEW	Gerald Heard
VIDENCE ON IMMORTALITY	A Book Review by Hornell Hart

THOUGHTS THROUGH SPACE
My Telepathic Experiments with Sir Hubert Wilkins
A Condensation from the Book by Harold Sherman

QUARTERLY

REVIEW OF PSYCHICAL RESEARCH

VOL. 2, No. 4

50 CENTS

EDITORIAL:

PHILOSOPHY, HEALING, PARAPSYCHOLOGY

Saint Paul de Vence, France

THESE words, written in the South of France in the Spring, will come to the eyes of my readers in the United States and elsewhere in the early Summer days.

We have just concluded two exciting and provocative meetings—the International Philosophic Symposium, which took place from April 20 to April 26, and a conference of the International Study Group on Unorthodox Healings, which lasted from the 27th to the 1st of May. The two meetings were an outgrowth of the First International Conference of Parapsychological Studies that had taken place at Utrecht, in the Netherlands, from July 30 to August 5 of last year, and of which my readers know from the Winter issue of this magazine.

Behind these dates and place names, lies much excitement, much serious thinking, much of the special atmosphere of both Utrecht and St. Paul de Vence that is unique to a setting of Twentieth Century efforts against a background of medieval traditions.

It is still too early, of course, to fully evaluate even the work that began at Utrecht last Fall, much less the research and the thoughts reflected at these last two meetings. What was begun at Utrecht on a large scale, was continued here on a more specialized basis. Men and women from many parts of the world, with varying backgrounds and interests, met here, in this small, ancient fortress town, high in the hills, not far from Nice. If there is a single and overwhelming impression that I may sum up even now, it is this: that parapsychology is coming to be viewed, by men of great individual accomplishments, as a new common frontier of modern science.

The age of the hydrogen bomb has created a temptation to think of man's conflicts in large external and collective terms; and yet, the very creators of these conflicts are men who suffer individual anxieties, and are moved by individual desires. Thus, while it is right and proper to seek progress and control in large and external fields of endeavor,

Continued on back cover

Tomorrow, vol. 2, no. 4, Summer 1954. Published quarterly by Garrett Publications at 50c a copy. Annual subscription $2.00 in U.S. and possessions; $5.00 for three years. Editorial and Business Offices, 500 Fifth Avenue, New York 36, N. Y. Printed in U.S.A. Copyright 1954 by Garrett Publications. All rights reserved. Application for entry as second class matter is pending.

Quarterly Review of Psychical Research

TOMORROW

Eileen J. Garrett, Editor-Publisher — Lenore Davison, Assistant to the Publisher
Martin Ebon, Managing Editor — Lester Buckland, Circulation and Business Manager

VOL. 2, NO. 4 — 357 — SUMMER 1954

NEW LIGHT ON THE RESURRECTION: 3

THE RESURRECTION: A PSYCHICAL ANALYSIS by George Zorab 4

A NEW VIEW OF THE RESURRECTION by Michael C. Perry 15

TWO PARAPSYCHOLOGICAL WORKSHOPS An Editorial Report 31

HIGHLIGHTS FROM "LE PIOL" 37

THE LIMITS OF SCIENCE by Gabriel Marcel 39

THE MAGIC STRUCTURE OF MAN by Jean Gebser 44

THE ETHEL THOMAS CASE by Edmond P. Gibson 59

THE NON-MECHANICAL MIND by Kenneth Walker 73

EXPLAIN, PLEASE! by Julian Franklyn 79

BOOKS IN REVIEW by Gerald Heard 85

EVIDENCE ON IMMORTALITY A Book Review by Hornell Hart 94

THOUGHTS THROUGH SPACE: My Telepathic Experiments with Sir Hubert Wilkins. A Condensation from the Book by Harold Sherman 97

CONTRIBUTORS TO THIS ISSUE

GEORGE ZORAB was born in Surabaya, Indonesia, and has engaged in journalism as well as in biological and classical studies in Holland. He is one of the closest collaborators of Dr. W. H. C. Tenhaeff, Professor of Parapsychology at the University of Utrecht.

MICHAEL C. PERRY is a scholar of Trinity College, Cambridge, England, and a Student Associate of the British Society for Psychical Research.

GABRIEL MARCEL, who won the Grand Prix de Litterature de l'Academie Française in 1948, is the author of numerous stage plays, which have been presented both in France and abroad. Among his philosophical works are **Le Journal Metaphysique** (1928), **Le Mystère de l'Etre** (1951-1952), and **Les Hommes contre l'Humain** (1951).

JEAN GEBSER, born in Germany, worked in Spain from 1932 to 1936 and in Paris from 1936 to 1939. Since then he has lived in Switzerland. He has taught at the Psychologisches Seminar des Institutes fuer Angewandte Psychologie, Zurich, and since 1949 has been a member at the Geneva Commission de Coordination des Sciences Historiques du Centre Européen de la Culture.

EDMOND P. GIBSON, whose writings on psychical matters are extensively published in the United States and Great Britain, lives in Grand Rapids, Michigan. Last March he was elected state president of the Michigan Archeological Society.

KENNETH WALKER is a Fellow of the Royal College of Surgeons of England and of the International College of Surgeons. He is now as well known as a writer as he is as a surgeon. His best known book is **Diagnosis of Man**. He is a Trustee of the Ramakrishna-Vedanta Centre of London.

JULIAN FRANKLYN's latest book is **The Cockney,** a sociological and philological study of the Londoner, published both in England and the United States. He lectures on the subject of heraldry. Among his published works is **A Survey of the Occult.**

GERALD HEARD makes his home in Santa Monica, California. He was born in London and came to the United States in 1937. Among his numerous works are **The Eternal Gospel** (1946), **Doppelgangers** (1947), **Is God in History?** (1949), and **Is Another World Watching?** (1951).

HORNELL HART, whose most recent contribution to this magazine was his article "Man Outside His Body?," which appeared in the Winter issue, has been Professor of Sociology at Duke University since 1938. He is the author of **The Technique of Social Progress** (1931), **Sceptic's Quest** (1938), and **New Gateways to Creative Living** (1941).

HAROLD SHERMAN, who now lives in Mountain View, Arkansas, made his home successively in New York City and Hollywood. An author of books and motion picture scenarios, he has also had a highly successful career in radio. Among his books are **You Live After Death** and **Your Key to Happiness.** His latest work is **TNT: The Power Within You** (written in collaboration with the late Claude Bristol).

NEW LIGHT ON

THE RESURRECTION

THE Resurrection of Christ is one of the central beliefs of Christianity. As such, its impact on mankind has been vast beyond measure. Modern science, however, has rarely attempted to fit the apparent events of the Christophanies into the framework of current research and understanding.

A field of scientific research as new as that of parapsychology offers many possibilities of provocative endeavors. One of these is, surely, an effort to interpret the Resurrection in the light of modern psychical research.

ON the following pages, TOMORROW offers its readers a symposium of two articles that seek to explore this challenging problem. They represents the thoughts of two authorities: George Zorab, Honorary Secretary of the Netherlands Society for Psychical Research, and Michael C. Perry, a scholar of Trinity College, Cambridge. The two articles were written independently of each other; any contradictions or overlapping in fact and interpretation are the natural outgrowth of two separate efforts exerted on the same subject at the same time.

TOMORROW magazine, which does not identify its editorial views with either those of Mr. Zorab or Mr. Perry, thus serves as a forum in a free, uncensored, and challenging discussion of one of the greatest events in the history of mankind.

THE RESURRECTION— A PSYCHICAL ANALYSIS

by George Zorab

The author's hypothesis views the Resurrection as "one or more apparitions of a deceased person, collectively or individually perceived"

BEFORE entering into the subject of my article I would like to apologize for two things. First, I shall have to ask my readers to forgive me for discussing such a controversial subject as the Resurrection of our Lord Jesus Christ surely is. For, indeed, I am the first to concede that in this matter we shall not be dealing with clear-cut facts, or with evidence of a kind acceptable to the established standards of psychical research, but with beliefs that are for their greater part of a religious nature. Secondly, I would like to offer my apologies to all those who may fear that to treat such a subject really signifies that the author lacks a sense of reverence as to the religious feelings of those to whom the Resurrection of our Lord is so sacred and so awe-inspiring as to be above all critical analysis and attempts at rational explanation.

As to this, of course, opinions may differ. I, personally, think that it is in no way lacking in reverence, if we approach a given subject or a phenomenon, however lofty and sacred it may be, endeavouring to find an explanation in a strictly scientific manner. When I speak of finding "an explanation," I mean that we attempt to bring the phenomenon under study into line—to link it up, so to say, with other phenomena already known or understood. And it is precisely this I shall seek to do by suggesting a new hypothesis which, I believe, offers a sounder approach to the problem

---

Mr. Zorab is the author of the scholarly volume Het Opstandingsverhaal in het licht der Parapsychologie (*The Resurrection Narratives in the Light of Parapsychology*), *published in 1949 by the H. P. Leopolds Uitgeversmaatschappij N. V., The Hague, Netherlands.*

of the Resurrection, and the so-called Christophanies narrated in the Gospels, than those put forward by New Testament scholars of the last one hundred and fifty years.

Now, I would like to make one point clear. Like several other hypotheses regarding the Resurrection phenomena, my hypothesis, which I have named the *parapsychological hypothesis,* assumes that Jesus and his disciples were once living men on earth, and that the Gospels refer at least partly to historical facts and not to anything so elusive as a cosmic myth. If those who consider Jesus and the twelve apostles to be representative of the sun in company of the twelve signs of the Zodiac, of some vegetation god, or a similar personification, have found the right solution, then my hypothesis may be considered null and void. But it seems to me that the evidence collected during the last half-century increasingly points towards the existence of a historical Jesus; especially since New Testament scholars are becoming more convinced of the authenticity of several of Paul's Epistles, their early date, and of the historical reality of the man Paul. It is easy to see that the confirmation of Paul's existence, and of the early date of the writings attributed to him, reflect favorably on the historical reality of Jesus himself.

THE evidence available concerning the Resurrection is very scanty, slender, and in some ways contradictory. Our only and earliest sources are the New Testament scriptures. Outside the New Testament, no independent non-Christian corroboration of these events is known to us. As a matter of fact, such corroboration could hardly be expected.

If we ask ourselves, *Which source of some authenticity brings us nearest in time to the events connected with the Resurrection?*, then we may say unhesitatingly (at least as far as our present knowledge goes) that we should turn to Paul's First Epistle to the Corinthians, where in Chapter 15, Verses 3 to 8, Paul sums up a number of Christophanies, as follows:

> "And he appeared to Cephas [the Hebrew name of Peter]; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also." (The text used is that of the Revised Version.)

As you may have noticed, Paul gives us six cases in which Jesus "appeared" or "was seen" on different occasions after His death. In the modern language of psychical research, we can say that Paul

mentions three cases of an apparition collectively perceived; and three cases of a presumably post mortem manifestation of Jesus to a single individual—to Peter; to James, the brother of the Lord; and to Paul himself. It is generally accepted that Paul wrote this Epistle in 56 A.D. at the latest, while it is highly probable that the year 55 A.D. is the right one. If we agree to take the year 28 or 29 as the one in which Jesus was crucified (as several competent scholars actually do), Paul may have written his statement about the Christophanies only about twenty-five years after the Resurrection events had occurred.

Paul is probably the only man about whom we have some certainty that he met and spoke to the eye-witnesses of the Christophanies he narrates in his Epistle. In his Epistle to the Galatians (Chap. 1, Verses 18-20), which can be dated close to 47 A.D., he writes:

"Then, after three years, I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But others of the apostles saw I none, save James the Lord's brother." Now, meeting Peter and James, the only two individual witnesses of the Christophanies Paul mentions (if we exclude Paul himself) strongly suggests that Paul must have exchanged views with the two apostles about the post mortem appearances of their Master. It is therefore quite probable that Paul heard these two witnesses of the Resurrection personally relating their impressions of those awe-inspiring moments when Jesus, raised from the dead, was perceived by them.

DURING Paul's stay at Jerusalem, these same apostles may also have told him about the collectively perceived Christophanies he reports in his First Corinthian Epistle: the appearances to the twelve, to the five hundred and to all the apostles. So that in the case of the collectively perceived Christophanies, Paul's knowledge may have been first-hand. There are indications of some weight showing that Paul made the visit to Jerusalem I just mentioned not more than ten years after the Crucifixion, when many witnesses of the Resurrection were still alive. All this makes Paul our most important source for the events connected with the Resurrection.

There is another point for which Paul's testimony is of paramount importance. This is the question of the empty tomb and the so-called bodily Resurrection of our Lord. The reader is perhaps aware of the fact that three of our Gospels (Matthew, Luke and John), written about twenty-five to forty-five years after the Epistle to the Corinthians, show two different trends in their Resurrection narratives. One is, to describe the Resurrection in terms of appearances of the

raised Lord; the other is to lay stress on the emptiness of Jesus' tomb in order to prove that Jesus, still clothed with His mortal body, was risen from the dead. Both these trends are found together in the same Gospel.

It is a remarkable fact that never a word is said about the empty tomb, or anything connected with it, in Paul's writing which has come down to us. As far as is known to us, Paul conceived the Resurrection as Christophanies or appearances of our Lord. It is probable that Paul conceived the Resurrection body in which Jesus appeared as a *heavenly body,* having other properties than the earthly body. There are indeed strong indications that the empty tomb conception was a secondary development (in this matter, apologetical and propaganda reasons, and also a certain preference of the early church, played an important part), and that the oldest traditions were concerned with appearances of the risen Lord, and not with a Resurrection of the mortal remains of Jesus laid in the grave after the Crucifixion. I think it may be assumed that at present the greater number of New Testament scholars agree that the Pauline tradition of Christophanies is the oldest and purest, and probably goes back to the Apostles themselves. We must keep this fact in mind, as it is of great importance once we start to formulate explanatory hypotheses of the Resurrection.

During seventeen centuries, only one hypothesis was deemed valid and acceptable by the Christian world: that the Resurrection was an absolute miracle, an event brought about by the personal intervention of God, who changed the natural order of things especially for this case. From the middle of the 18th century onwards, however, more rationalistic hypotheses were brought forward, and scholars dared to formulate more natural explanations for what was termed the Resurrection. During the last one hundred fifty years, two hypotheses have found special favor with investigators of Biblical questions. From 1800 till 1850, the *hypothesis of apparent death* was the favorite. From 1850 until present times, it was what I would like to call the *psycho-pathological* hypothesis which was the most popular, and could claim the greatest number of adherents, especially on the continent of Europe.

AT a time that Biblical criticism was not yet so far advanced as it is now, the hypothesis of apparent death seemed quite suitable and highly attractive, as it could cover a fair number of Resurrection events of a bodily nature as narrated by the Gospels. As you probably have guessed, this hypothesis implies that Jesus did not die on the Cross but was laid in the

grave still living. After a while He awoke from His coma, left the tomb, and joined His disciples, who thought He had been raised from the dead. Modern criticism, however, soon made it clear that insurmountable difficulties confronted this hypothesis, and it was soon abandoned by most of the competent scholars. In the last thirty years or so, attempts have been made to revive this hypothesis, but without much success so far.

The psycho-pathological hypothesis (also known as the Vision-theory) bases itself on the Christophanies or appearances of Jesus. Taken in a general sense, it assumes that the apostles and disciples, for one reason or another, became excited after the Crucifixion, fell into ecstasies, and started to have visions and hallucinations, which made them think and believe that they had seen and heard their Master raised from the dead. This hypothesis was really the only one acceptable during the last half of the 19th and the beginning of the 20th century, as it gave a natural explanation of the events narrated in the Gospels conforming to the knowledge of the times, and without resorting to supernatural agencies. Another alternative, for instance, that the Resurrection could be conceived as the apparition or manifestation of a deceased person (as a paranormal phenomenon), was in those days considered such a complete absurdity, and therefore such an absolute impossibility, that it was barred from the very first. And nobody thought for a moment of trying to develop and test such a point of view.

NOW, taken in a general sense theologians and New Testament scholars are poor psychologists, and psychologists are on the whole not interested in Biblical problems. This is probably one of the reasons that, for a long period theologians continued applying the psychopathological hypothesis to explain the events of Resurrection without being aware of the fact that in several ways this hypothesis was incompatible with certain facts narrated in the Scriptures and generally agreed upon by most scholars to be essential to the whole Resurrection picture. If one reads through the various works of most writers on the subject, particularly European writers, one quickly perceives that not a single author is able to cover with this hypothesis all the facts considered essential for the whole framework of the Resurrection problem. Time and again, the psycho-pathological hypothesis breaks down on one or several points which cannot possibly be left out of the Resurrection picture, or of the circumstances before or after the Crucifixion.

Let me cite a few examples

Some authorities say that during Pentecost the disciples suddenly became excited, fell into ecstasies, and in this condition had visions of their beloved Master, making them believe that He had returned from the dead, thereby proving that He really was the promised Messiah. But the authors are at a complete loss when it comes to explaining how the excitement started which induced the Resurrection hallucinations. Others, such as the German author E. Meyer in his work *Ursprung und Anfänge des Christentums,* Berlin (1921-1925), suggest this version:

After the Crucifixion, the apostles fled back to Galilee in a panic. After a time, however, they became calmer and began pondering past events—especially so, Peter. Thinking things over, Peter came to the conclusion that this could not be the end of everything. Our Master must be in Heaven, alive and watching over us. And lo, Jesus in a vision appeared to Peter, proving He was still alive and active.

Peter, Meyer continues, was overjoyed, and hastened to the other apostles to tell them what he had seen and experienced. Suddenly, all the apostles gathered together perceived Jesus standing in their midst, and they, too, became convinced that their Master was raised from the dead, proving thereby that He was indeed God's beloved Son and the promised Messiah. And they took heart again, and went up to Jerusalem to announce the glad tidings.

IN my opinion, this really is bad psychology, and things in this world simply do not run along the lines indicated by Meyer. All the same, I could give you many more examples of the same kind, showing that New Testament scholars often handled the psycho-pathological hypothesis in a manner unacceptable to modern psychological conceptions.

In the case of the Resurrection problem, an acceptable explanatory hypothesis is expected to cover all of the three following points:

(a) The collectively perceived Christophanies; (b) The post mortem appearance of Jesus to James, the Lord's brother; (c) The fact that something very impressive must have happened to make the apostles suddenly rise out of the depths of despondency, into which they had sunk after the shameful death of their Master, and to give them the impulse to sally forth enthusiastically on their great mission to preach the Gospel.

However, Point *a,* the collectively perceived Christophanies, belongs to the oldest traditions. Most scholars are convinced that the apostles firmly believed they had heard and seen Jesus after His death. For the psycho-pathological hypothesis, this point is one of the hardest nuts to crack, since there are on record scarcely any ex-

amples of hallucinations of a purely subjective character being perceived collectively. As far as I am aware, not a single case has been cited in the literature of psycho-pathology in which visual or auditory hallucinations of the insane in a lunatic asylum, for instance, were collectively perceived by other patients in the same ward.

In this connection, the citing of so-called collectively perceived apparitions or hallucinations of the Virgin Mary, cropping up now and again in various Roman Catholic districts, is, in my opinion, not legitimate. Firstly, the perception in these cases is *not truly collective;* secondly, the Virgin Mary is now considered a holy and Godlike person with a tradition of showing herself on certain occasions. In these cases, only two or three persons within a larger crowd generaly state that they "see" things, and usually such perceptions are not simultaneous; quite often, in visions and impressions concerning the Virgin Mary, the reports of percipients, when compared, show great differences in important details. In the case of Jesus, this was in no way true. He still had to prove to His disciples after His shameful death on the Cross that He really was the Exalted One, the Messiah, God's own Son—as accepted by His followers later on. And in all probability Jesus reached this status only after His disciples had experienced something very impressive and evidential. The background situation, therefore, was quite different, compared with the appearance of the Virgin Mary in more modern times.

But if we regard the collectively perceived Christophanies as apparitions of a deceased person (as a paranormal, a supernormal phenomenon), everything falls into line, and the Resurrection events become quite acceptable as occurrences which can be related to phenomena still observable in modern times. The parapsychological hypothesis is really the only one which is fully able to settle this vital point of the Resurrection problem.

NOW, it is a curious and at the same time a very important fact in this connection—a fact, too, of which psychical researchers are well aware—that in a certain group of paranormal phenomena we often enough meet with cases of collectively perceived apparitions or phantasms. I have in mind the phantasms of the living, the dying and the dead. All through the pages of the Proceedings and the Journal of the British Society for Psychical Research, one can find more or less well-authenticated reports of such collectively perceived cases, which incline the researcher to believe that the apparitions thus observed were something else than purely subjective phenomena, the

creation of some individual mind. For our question, it is of paramount importance that "normal" psychology can scarcely cite any cases of collectively perceived hallucinations of the ordinary kind. In the field of psychical research, however, several collective cases can be cited in which people have seen in exactly the same way apparitions of living, dying or dead persons, together or independently of one another. These apparitions generally give the impression of being materially solid and quite life-like, so that in most cases they are in the beginning mistaken for normal living persons. As the Resurrection problem deals quite definitely with the apparition of a deceased person collectively perceived, and such cases are a speciality, so to say, of psychical research, I suggest that the solution of the problem can only be found if we are willing to approach it parapsychologically.

Point *b*, too, the Christophany to James, the brother of the Lord, does not fit well into the psychopathological hypothesis, but can be easily understood if we apply the parapsychological hypothesis.

THE facts concerning James, the Lord's brother, which on the whole have received little attention from New Testament scholars, are, briefly, these. It is well-known (all four Gospels agree on this point) that Jesus' family was strongly opposed to the idea of His mission and certainly did not believe in it. A few quotations from the Gospels will make this clear.

Mc.3:21 "And when his relatives heard it, they went out to lay hold on him; for they said, He is beside himself."

Mc.3:31-32 "And there come his mother and his brethren; and standing without, they sent unto him calling him."

John 7:6 "And even his brethren did not believe on him."

But in Acts (1:14), we read that not long after the Crucifixion, Jesus' mother and his brethren were praying together with the apostles in Jerusalem, and that presumably they had changed their minds as to the real value of Jesus' mission. Now, what had happened to bring about this sudden change? Did it occur because James, and perhaps other members of the family, experienced a Christophany, that Jesus appeared to one or more of His relatives after His death? Paul tells us that James did have a Christophany. According to several adherents of the psycho-pathological hypothesis, Peter, and perhaps several other apostles also, projected hallucinations or visions of the risen Jesus, because of the intense love and respect they had for their Master, and because of their firm belief that He surely was the Messiah who could not die, but continued to live in Heaven where He still remained active. Others again say

that these hallucinatory processes were the result of Jesus' promise to His apostles to return after His decease and lead them to Jerusalem and establish His Kingdom there.

But all these reasons do not apply to James' case.

We are told that Jesus' family was strongly set against His mission. They must have been greatly strengthened in their opposition to the new movement when Jesus' ignoble death on the Cross became known to them, bringing disgrace upon the whole family. How different then were the psychological circumstances of James, compared with those of Peter and the other disciples! But still, all experienced Christophanies. This can hardly find an explanation on normal psychological grounds.

But if we apply to James' situation the parapsychological explanation, and suppose that he, and perhaps several other members of Jesus' family at the same time, experienced an impressive apparition of the Lord of a paranormal (supernormal) nature (it may have been a telepathic hallucination experienced within twenty-four hours or two or three days after Jesus' death), then the whole thing becomes clearer, and we are better able to understand the sudden change of mind of Jesus' family, and their association later on with the first group of Christians gathered together in Jerusalem. On this point again, the parapsychological hypothesis scores definitely over the psycho-pathological one.

As to Point *c*, which suggests that something very impressive must have happened to induce the despairing apostles to sally forth again into the open to preach the new Evangel, here, too, the parapsychological hypothesis can be more helpful than the psycho-pathological one.

AN apparition of a paranormal nature can show itself without necessitating special emotional conditions on the part of the observers, as is generally the case when hallucinatory projections of the normal (pathological) type are generated. If we apply the parapsychological hypothesis, we need not first explain what caused the excitement of the disciples, so that they started to have hallucinations and visions; nor, further, need we explain why the hallucinations took on the form of Jesus raised from the dead. Apparitions of a paranormal nature often show themselves without special predisposing psychological conditions of the percipients.

The apparitional procedure, perhaps, ran the following course: It is possible that first Peter experienced a Christophany when he was alone. Later on, when the brethren were gathered together, Jesus appeared to all of them, perhaps more or less in the same way as the sweep Samuel Bull was seen

many times by his whole family of nine persons six months after this death (J.S.P.R. vol. 27, 1932-33, p. 297-313). We all know that these phantom forms very often are extremely life-like and seem to be materially solid to the observer's eye, so that they are often mistaken (when not at once recognized) for living persons. If Jesus appeared in such a way to His disciples, there can be little doubt that the percipients must have been immensely impressed, and firmly believed that Jesus had conquered death and was able to return to the living on earth. And this especially so if one keeps in view the ideas concerning the life beyond the grave prevalent among the Jews in Jesus' time.

If the parapsychological hypothesis gives us the real solution to the Resurrection problem, it also might help us to answer some important questions, as, for instance, "Did Jesus believe Himself to be the Messiah?" It seems to me that if Jesus appeared to His friends in the way described in the Gospels, this may indicate that the apostles were waiting, presumably in or near Jerusalem, for what Jesus had promised or predicted would take place after the Crucifixion. And this could also mean that the apostles did not run in a panic to Galilee, as they knew the Resurrection was coming. The Christophanies, too, would mean the fulfillment of a promise or prediction Jesus had made to His disciples during His life-time, and for His friends they were the final and definite proof that everything that Jesus had told them about Himself and the coming Kingdom was true in every way.

OF course, I cannot go deeper into such theological questions here, but if scholars would care to accept the parapsychological hypothesis as a working hypothesis, many questions still in dispute could be approached from a more advantageous angle.

Finally, I would like to call attention to this thought. For many years, spiritualistic-minded divines and clergymen have advanced a parapsychological hypothesis of the Resurrection centering around so-called mediumistic materialization phenomena. On the Continent, it was especially the German professor of theology R. A. Hoffman,* who expressed this hypothesis. Sir William Barrett, whose initiative probably did most to found the British Society for Psychical Research, in his *In Memoriam of Sir William Crookes* (Proc. S.P.R. Vol. XXXI, p. 27), speaking about the famous Katie King investigations, states the following:

"The Katie King phenomena are unique in the records of psychical research. No such startling

* Das Geheimnis der Auferstehung Jesu. Leipzig, 1921.

demonstration, under stringent conditions, of what seemed to be a perfect natural human form, yet able to appear and disappear, had ever been observed before. The only parallel (we speak with reverence), is the appearance of our Lord after His Resurrection. If we accept that cardinal fact of the Christian religion, we have less difficulty in accepting Crookes' statement."

Although, in the very disputed question of the Katie King materializations, I am inclined to side with those who regard the soi-disant Katie as a paranormal phenomenon, still there are many indications pointing to Katie as a secondary personality of the medium Florence Cook.

Several considerations can be brought forward practically ruling out the mediumistic materialization hypothesis as a suitable explanation of the Resurrection.

A. No well-authenticated case is known of a mediumistic materialization of a deceased person. Such materializations as that of Katie King, which perhaps may be regarded as of a paranormal nature, were all of the secondary personality type; they could not be identified ever to have been living men or women on earth.

B. Such materializations need a medium. We have no indications that one of the apostles was such a medium.

C. Psychical mediums never start at once with full-fledged materializations. A rather long period of development is necessary, and materializations are only produced if there is a demand for them. No such period of development can be traced in reference to the Christophanies.

TAKING all this into consideration, I believe there is only one parapsychological hypothesis which can be successfully applied as an explanatory hypothesis for the events of the Resurrection. This is the hypothesis which conceives the Resurrection to be one or more apparitions of a deceased person, collectively and individually perceived. Psychical researchers have often investigated parallel cases of this kind during the last seventy years of organized and documented reporting in this field.

A NEW VIEW OF THE RESURRECTION

by Michael C. Perry

"Christ truly transcended death," says this author, adding that He communicated with His disciples telepathically, causing a "subjective vision"

AN examination of the Resurrection of Jesus Christ is desirable on two counts. The Christian regards belief in it as a center-pivot of his faith; in the words of the Bible, "If Christ hath not been raised, then is our preaching vain" (I Cor 15, 14). But, also, if the events of the Resurrection occurred, then they deserve enquiry, as they constitute an early account of phenomena such as are studied by parapsychologists. With these reasons as stimuli, the present article attempts to examine the Resurrection from the point of view of psychical research.

It may, in some quarters, be thought irreverent to treat a Biblical narrative as a parapsychological problem; but if the fact of the Resurrection, which Christians hold to be of such prime importance, is true, it must be able to withstand investigation, which should strengthen rather than weaken the structure of religious belief.

In any case, this article does not attempt to prove or disprove the Resurrection, but rather to show that certain narratives regarded as disreputable by orthodox science are not so unlikely as has been thought. The nature of the records admits of no absolute judgment; but we can say whether the alleged happenings fall into line with phenomena which have been witnessed in modern times. If the boundaries of the credible are thus widened, parts of the Bible once regarded indulgently as fairy story may have to be mentally re-evaluated.

ON considering the evidence for the facts to be investigated, it is obvious that the standard of available evidence does not even remotely approach that which psychical research nowadays demands. Still, the Resurrection being of such paramount importance, from so many points of view, an inves-

tigation seems well worth while, even though only tentative conclusions may be drawn.

What documentary evidence we possess was not recorded until many years after the reported happenings, nor were the accounts first-hand, from eyewitnesses. The nearest we can approach contemporaneity is in the New Testament writings, principally Matthew 28, Mark 16, Luke 24, John 20-21, Acts 1 and 9, and I Corinthians 15. It is not so surprising, however, that no immediately contemporary writers mention it. The world in those days was much less ready than is this scientific generation to assert the impossibility—though they realized the improbability—of the reversal of the laws of nature.

The authenticity of the New Testament writings I am not competent to judge; the question has been argued at length in theological circles. It is generally agreed that I Corinthians was written about AD 56, nearly a generation after the death of Jesus; the Gospels followed later, and John's may be a second-century composition. Nevertheless, there is reason to assume that the narratives to which I shall refer are genuine, in that they refer to an historical person and real events, and only contain such errors as are likely to arise through faulty memory and oral transmission—with which we should be familiar.

The first necessity is to discover the facts as given in the records. The four Gospels, Acts, and I Cor 15 may be combined to give the following sequence of events.

1. The women go to the tomb on Sunday dawn, finding the stone rolled away and the tomb empty. (Mt 28: 1-8, Mk 16: 1-8, Lk 24: 1-2, Jn 20: 1-2). The women were most probably Mary Magdalene, Mary the mother of James the less, and Joses, Salome, Joanna the wife of Herod's steward Chuza, and possibly others. The second Mary may quite plausibly be the wife of Cleopas (by comparing Mt 27:16 and Mk 15:40 with Jn 19: 25); Jn 19: 25 does not make it clear whether or not she is the sister of Jesus' mother.* This has a bearing on 6 below.

2. Mary Magdalene fetches Peter and John who confirm this, and go away. (Lk 24: 11-12, Jn 20: 2-10).

3. Mary sees, first an angel or two angels (Lk 24: 4-7, Jn 20: 11-12).

4. Mary sees the Risen Christ. (Mt 28: 9, Mk 16: 9-11, Jn 20: 14-17). This may be in the company of the other women who might have remained at the tomb whilst Magdalene fetched the other disciples; that, however, is unlikely,

* This is unlikely; Salome was the sister of the Lord's mother, and Cleopas (according to Hegesippus) was the brother of Joseph. Whichever be the case, either Mary or Cleopas was related to Jesus.

since Lk 24: 22-24 states that "certain women" saw the angels but not Christ.

5. Christ appears to Peter (Lk 24: 34, I Cor 15: 5).

6. Christ appears to two disciples on the Emmaus road. (Mk 16: 12-13, Lk 24: 13-31). We are told that one of these disciples was Cleopas. Mary, the wife of Cleopas, was at the Cross (Jn 19: 25) and probably at the tomb as well; so it is quite likely that she was the other. It is probable that they were related to Jesus; even if not, they are bound to have known him well.

7. There is then an appearance to all the disciples except Thomas (Mk 16: 14, Lk 24: 36-53, Jn 20: 19-25).

8. This is followed by an appearance to all the disciples, including Thomas (Jn 20: 26-9, I Cor 15: 5).

9. There are further appearances —in Galilee to seven of the disciples, and throughout "forty days." (Mt 28: 16-20, Jn 21: 1-9, Acts 1: 3).

10. There is an appearance to "above 500 brethren at once, of whom the greater part remain until now" (I Cor 15: 6). This appearance is only briefly recorded by Paul. I have assumed it to be in Galilee, between Easter and the Ascension, although some writers have equated this with Pentecost.

11. Christ appears to James, (I Cor 15: 7). This appearance to the Lord's brother is also only mentioned by Paul. It explains, however, the conversion of Jesus' family, originally hostile to his mission, unpersuaded by his miracles and not believing in his claims (Jn 7: 2-5, Mk 3: 21). In Acts 1: 14 his brothers are worshipping in Jerusalem with the disciples. An appearance to James is a likely explanation for this remarkable about-face. Paul, in the early letter to the Galatians (1: 19), tells us he saw James three years after his conversion; so the account is as likely to be true as any here recorded.

12. There was a final appearance, the Ascension, at or near Jerusalem (Mk 16: 19, Lk 24: 50-51, Acts 1: 9, and I Cor 15: 7).

13. Paul groups the experience at his conversion with the other Resurrection appearances (I Cor 15: 8, Acts 9: 1-8, 22: 3-11, 26: 9-18). This happened much later than the other events narrated; it was not completely collectivized and was accompanied by blinding light and glory. Christ's appearance was not at other times essentially different from that during his earthly life. Paul, not knowing personally what the other appearances were like, regards this as similar to them. I think, however, that we shall need another theory to explain Paul's vision.

We thus have five different types of experience to build into any theoretical framework.

A. The disappearance of the body.

B. The appearance of the angels to Mary.

C. Appearances of Christ to Mary, Peter and James separately.

D. Collective appearances to from two to five hundred people at once.

E. The appearance to Paul.

Such is the broad outline of the facts of which any successful theory must be cognizant. The theories which have been held are of five main types: the miraculous, the allegorical, the rationalist, the psychological and the parapsychological—of which the latter seems, to this writer, the best able to withstand criticism.

THE *miraculous theory* for long formed part of the orthodoxy of the Church, and even now has a strong hold amongst the less scientifically critical. It is that life returned to the dead body of Christ, which became imbued with supernatural powers, so that the physical body could be dissolved and re-formed at will. This theory is only tenable in an age whose faith is untrammelled by knowledge of physical science, which roundly asserts its impossibility.

The question of the grave clothes exposes an inherent contradiction. The original grave clothes remained in the sepulchre. We must therefore believe that, wherever the physical body of Christ was re-formed, the clothes were re-formed with it; which is perhaps in accord with the ancient belief that clothes were an integral part of the personality (cf Mt 9:20 where healing power came from the hem of Christ's garment), but must strike the modern thinker as unacceptable.

This theory is, however, stoutly defended by Dr. C. S. Lewis, in his work *Miracles* (London, 1947), on the grounds that the existence of reason demands that there be a reality beyond nature, which could be a God performing miracles; that miracles do not render invalid any scientific law as they are independent of the scientific order (or unilaterally dependent on it, as their consequences follow according to the laws of nature) that the uniformity of nature is the basic unproved assumption of science; and that science can never prove a negative postulate ("that miracles never happen"), except given infinite time in which the postulate is subject to the possibility of disproof by experience.

But Lewis' work is primarily concerned with the preliminary question of whether miracles can happen, not with the details of any particular one. And it seems to me that, whether or not his arguments are sound, we have a duty to exhaust all possibilities of normal explanation before we turn to miracle for a solution. So, since scientific impartiality should inves

tigate phenomena "without prejudice or prepossession," the best argument against this theory is not to say that it contradicts scientific orthodoxy—does not also telepathy?—but to show that another theory explains the facts by correlating them with other observed phenomena of an analogous nature.

The miraculous theory, by postulating the uniqueness of the event, acknowledges the impossibility of such verification.

BY the middle of the eighteenth century, opposition to the orthodox theory had arisen from those who wished to regard accounts of Biblical miracles as pure *allegory*. Although this article does not attempt to deal with this viewpoint at length, being based on the assumption that the written evidence is to be taken at face value, the following words of Professor Norman Sykes, in *The English Religious Tradition* (London, 1953), are relevant:

"Thomas Woolston applied this allegorical method . . . in particular to the crucial miracle of the resurrection of Christ. This he undertook to prove to be 'a monstrous and incredible miracle' and the most barefaced imposture that ever was put upon the world' and concluded that the only escape was to accept a 'mystical interpretation of the whole story.' "

Speaking of a century later, Professor Sykes continues, "When in 1846 George Eliot translated into English Strauss' 'Leben Jesus,' educated opinion received a great shock from its negative conclusions. For Strauss virtually sacrificed not only the miracles but also the historical credibility of the Gospels, regarding them as mythology cast in historical form. . . . But the spadework of serious and sustained rehabilitation of the authenticity and reliability of the New Testament books was carried out by a trio of Cambridge scholars, Lightfoot, Westcott and Hort, whose painstaking, if unspectacular studies steadied the faith of the educated and restored a general feeling of confidence amongst Christians."

Other authorities, for instance in Germany, have recently made drastic proposals for "demythologizing" the New Testament. In general we may still say that research has only served to strengthen a "feeling of confidence"; there is full justification for treating the Resurrection as fact and seeking an explanation of it as such.

WHEN the shortcomings of the miraculous theory began to become apparent, there was naturally an outburst of alternative theories by the *Rationalists*. Of the theories purporting only to explain the emptiness of the tomb (such as that the body was removed; that the women visited the wrong

grave; that the whole story was fabricated; or that the grave was not in reality visited until after the body had completely decayed).

One theory, which gained some favor in the early 1800's, held that when Jesus was removed from the Cross, life was not extinct; in the cool of the tomb he recovered, escaped and appeared to the disciples, who would not believe his story but became convinced they had been favored with a supernatural visitation. After a period, wounds and exhaustion overcame him and he died alone in some deserted spot.

Samuel Butler in his (anonymous) pamphlet *The Evidence for the Resurrection of Jesus Christ, as given by the Four Evangelists, Critically Examined* (1865) put forward a similar view, which he later tried to popularize in *The Fair Haven* (1873). Having flayed the Evangelists for their internal inconsistencies and made a generous allowance for distortion, misremembering and wild exaggeration, he concluded that there is evidence for the Crucifixion of Jesus and for his being seen alive afterwards, but not for his death. Butler also made these assertions:

Jesus' prophecies of his Resurrection were *ex post facto* interpretations, and earlier miracles followed as fictional accretions whose impossibility was not held against them, in view of the Resurrection; the Crucifixion was a hurried affair, and Christ's hands and feet were not necessarily pierced and he must have swooned; all Mary Magdalene saw in the tomb were two white piles of grave clothes which she mistook for angels; Joseph of Arimathaea and Nicodemus must have found Jesus alive but kept silence for their own safety; the disciples were sincere but mistaken.

The defects in these theories are legion. A Roman soldier at the cross dispatched Jesus with a spear even if he were not already dead by then; Pilate would not have granted Joseph the body, had not it been certain that life was extinct; Jesus, on awakening, must have been extremely weakened and certainly incapable of removing the heavy stone; the grave clothes were observed so positioned as to suggest the body had dissolved away from within; and the exhausted appearance of Christ could hardly have suggested he had conquered death, so that it had no more dominion over him.

The incredulity of the disciples at the women's stories is not to be explained by the supposition that they had never seen any other miracles. Even though, as Butler states, miracles in that "unscientific" age were not thought *prima facie* impossible, they were still sufficiently improbable for skepticism to be reasonable.

As C. S. Lewis points out, a miracle has always been regarded as

contravention of the laws of nature established by experience—"if [miracles] were not known to be contrary to the laws of nature, how could they suggest the presence of the supernatural? How could they be surprising unless they were seen to be exceptions to the rules?"

The circumstances of the appearances to the disciples behind locked doors would have to be violently amended to tally with Butler's view; this he can only do by rejecting outright all specific details of the Gospel story. This he does, whilst retaining any such details as he requires in the course of his arguments.

Thus he first assumes the Matthean account to be wildly exaggerated, then applies the words "as dead men" (Mt 28, 4—from the very passage he has rejected) to show that the guard were "frightened to death" at the events they saw and thus would not seem likely to lie (for a bribe) about their experiences. He assumes the guard is Roman and therefore incorruptible, whereas "Ye have a guard" (Mt 27, 65) can mean Pilate was exasperatedly telling the priests to look after their own affair with their Jewish Temple guard and not pester him for a Roman one.

The inconsistencies about which Butler complains are not all irreconcilable; we do not have to take Butler's view that because of them, the whole of the Gospel accounts have to be discarded; and on a closer examination the accounts are seen to hang together in a remarkable way. Finally, there is no really satisfactory reason for the change of heart of the disciples at Pentecost.

THE *psychological theory* can be stated in various terms; some such argument as the following is representative:

Christ died and was buried; the disciples fled in panic but later calmed down. One of the disciples (probably Peter—see Lk 24: 34) decided, on the authority of certain utterances of Jesus, only half-understood at the time, that Jesus must be in Heaven at God's right hand. The force of this realization induced a hallucinatory vision, about which he informed the disciples at Pentecost, whereat they became so ecstatically excited that the hallucination was repeated and collectivized.

The belief that Christ was risen from the dead naturally followed; and in the course of the years before the written records were made, the story as we have it now was imagined—honestly and in good faith, as we know is plausibly possible from investigation of similar cases of false memory.

The ecstasies of Pentecost seem inexplicable on such an hypothesis. The disciples were not the sort of folk to be easily hallucinated. Their

hopes were dashed, their Leader crucified, their band scattered; they had staked their all on a losing claim and there was nothing left to live for. They had not had the courage to stand up for their cause; Peter must have been bitterly regretting his denials of his Master.

Something more drastic than calmly detached reflection on the earlier promises of Jesus was necessary to transform cringing creatures, meeting behind locked doors in fear for their lives, into the forthright and bold witnesses we read of in Acts. James, the Lord's brother, had disowned Jesus and did not acknowledge that He was the Messiah; the claims of His followers were not going so drastically to change His position as to make him within a few years their acknowledged Leader.

The disciples had misunderstood the prophecies of Jesus; something more than a reinterpretation of His teaching was necessary to effect such a metamorphosis. That something, the appearance of Christ as detailed in the Bible, could not have been internally induced. The psychological explanation does not hold water; hallucinations of this type do not occur by sitting and thinking about them; and the problem of the empty tomb is not even touched upon.

We are left, then, with the parapsychological theory and must examine it to see if it can fit the facts.

THE *parapsychological theory* contends that it is reasonable to suppose that the appearances of the Risen Christ were not different in nature, though they may have been in degree, from such apparitions of the dead and dying as have been investigated by psychichal researchers* and whose occurrence is now past dispute.

Many of the difficulties inherent in the previous hypotheses are removed if we treat the Christophanies as parapsychological phenomena. The great stumbling block for the psychological explanation is that exceptional emotional conditions—not, so far as can be seen, realized in the Resurrection—are necessary to generate a psychological hallucination. But telepathic hallucinations require no special emotional conditions, and thus this difficulty is removed.

That Christ only appeared to those who believed in his claims, and thus might be supposed predisposed to accept the resurrection, is an argument often used by those who believe that the Resurrection never occurred. This, far from presenting us with a difficulty, is exactly what we should expect: it is unlikely that a hallucination of the nature we are considering should

---

* See, e.g., the classic *Phantasms of the Living* (Gurney, Myers and Podmore, London, 1886); and *Apparitions* (G. N. M. Tyrrell, Duckworth, 1953, condensed in TOMORROW (Vol. 2, No. 3), Spring, 1954.

have appeared to one to whom it was meaningless, or who was psychologically unsuited to receive it.

In practically every such case investigated, the experient has had a link, of kin or sympathy, with the "agent." There occurred, however, appearances to Paul and James, who were by no means predisposed to accept the fact of the Resurrection, and to what must have constituted a fairly heterogeneous gathering of "above 500 brethren at once."

Whether the Christophanies can legitimately be compared to such cases as the one of Eldred Bowyer-Bower* must be considered. In the former case, everyone concerned knew that Jesus was dead; in the latter (at any rate, for the apparitions on the day of Eldred's death) there was no such knowledge. On the other hand, there is ample reason for refusing to class Christophanies with the type of case exemplified by the last two appearances of Eldred Bowyer-Bower, on the grounds that in these, at least, the people concerned knew that he was dead.

The appearances of Christ were to people who had no pre-expectation of seeing them. Eldred's relatives had heard of his earlier appearances; the later ones corresponded to nothing veridical. There is enough similarity between the Resurrection appearances and known cases of telepathic hallucinations, however, to make a critical appraisal of the parapsychological theory worth while.

MANY arguments, of which the more important are set down here, could be employed against the acceptance of a parapsychological view of the Resurrection. The first difficulty is that the Resurrection appearances seem to be on a different scale to anything recorded in modern times. They presuppose appearances of varying character, to many different people, and lasting for varying times; whereas the literature of, say, the last seventy-five years contains no case of such completeness.

It is not contended that it will be possible to find exact parallels to the Gospel story either in a single reported case or in collected aspects of several different ones. This article is only concerned with signposts along the way; indications that the phenomena of the Resurrection are not in a class by themselves, however far removed

* Eldred Bowyer-Bower was killed in action in March 1917. Within twelve hours of his death, his half-sister and his niece (aged nearly 3) had independently seen apparitions of him, and a family friend wrote to say that she was in great anxiety over him. Nine months later his fiancée saw his apparition one night in her bedroom. A similar experience was reported by his mother at about the same date. (The Bowyer-Bowyer case is detailed in the Proceedings of the British Society for Psychical Research, Vol. 33, 1923.)

they may be from others in their class.

The whole question of telepathic communications has a great bearing on the problem of human personality; to quote Dr. W. R. Matthews (*Psychical Research & Theology,* Myers Memorial Lecture, 1942):

"I do not believe any reasonable person would be inclined to assign limits to what phenomena might accompany the appearance of a personality which, in any view, was among the most potent influences which History records."

So long, therefore, as we have some indication that we are on the right track, so far as we can find cases which bear some kind of embryonic relationship to the more fully developed phenomena of the Resurrection, we may be the more readily justified in extrapolating the limits of the credible to include the facts under consideration.

It is certainly true that we have no recent record of a collective hallucination being seen by more than a handful of people, yet Paul records an appearance to five-hundred at once; but we do not yet know what laws govern the propagation of collective hallucinations. In any case, the fact of anybody initiating a telepathic hallucination, suggests that his personality was in some way outstanding; and in view of Dr. Matthews' comments quoted above, a hallucination to five hundred need not by any means be out of the question.

It was not one of the first appearances; emotion may have been long simmering, before it bubbled over at Pentecost; earlier appearances would have been discussed, and expectancy may have been high. Such conditions seem ideal for the "breeding" of a telepathic hallucination, once perceived by one of those present.

Similarly, during the long journey to Emmaus, two people were collectively hallucinated so completely that every aspect of reality was preserved—except that, in spite of the fact that Jesus was well known to the percipients, he was not recognized. This would be difficult to account for on the present theory, except that we have some kind of parallel in the 1901 case in which the Misses Moberly and Jourdain were similarly hallucinated in the Trianon Gardens, Versailles, for "perhaps half an hour." Conversation with an apparition, however, has never been as protracted in a modern instance as in the Resurrection.

IT has been urged by supporters of the miraculous and rationalist theories that, since the Resurrection body was touched and consumed food, it had a physical reality; but this does not necessarily follow. It is possible that the disciples' sense of touch as well as their sight and hearing was hallucinated. But it is doubtful whether

the Resurrection body was ever touched. That Mary was told, "touch me not, for I am not yet ascended" (Jn 20: 17), and that the women "took hold of his feet" (Mt 28: 9), may only imply that they fell down before Him in a worshipping attitude. They would probably have been too awe-struck to touch their Risen Lord. In their place, in their age and with their beliefs we, too, should have felt reluctant to soil a heavenly Body by the touch of earthly fingers.

Since hallucinations can preserve every aspect of reality, the percipients would never have doubted that they were looking at a physically real body. When the erstwhile-doubting, but by then convinced Thomas was invited to touch Christ's side, when the disciples were asked to "handle me and see; for a spirit hath not flesh and bones as ye behold me having" (Lk 24: 39), tactual evidence would have been superfluous—could they not *see?*

We are not told that the invitation was accepted, in either of these cases. It is possible that Mt 28: 9—the only place where we are explicitly told that the body was touched—concerns a perfectly honest but false memory, emphasizing the reality of the Resurrection to those who "have not seen and yet have believed." The same goes for the consumption of food; it is not actually stated in Jn 21 that Jesus partook of the fish. In any event, the fish and honeycomb of Lk 24: 42-3 may have been hallucinatory (this is unlikely, as the disciples themselves provided the food out of their stores), or the reported incident may be misremembered.

It must be confessed that scant comfort can be offered by psychical research with regard to the reported emptiness of the sepulchre; the incident remains inexplicable. The physical aspects of paranormal phenomena remain, except in the still controversial field of psycho-kinesis, of doubted actuality.

As I see it, it is the disappearance of the dead body, leaving the grave clothes behind, that we are required to explain. The movement of the stone is not necessarily supernatural. It is possible that the guard was roused by some disturbance in the tomb, moved the stone to see what had occurred, found the tomb empty, and returned to report to the High Priest. That the tomb was empty and that normal explanations of its condition are unlikely to hold water, has a high degree of certainty.

Frank Morison, in *Who Moved the Stone?* (Faber, London, 1944), deals with the question more fully than can be done here. He feels that the disciples are unlikely to have stolen the body—they were not that sort of people, and in any case had no reason to invent the Resurrection. Joseph of Arimathaea

would most probably not wish to remove the contamination that a common criminal's body would cause in his tomb; the harm had already been done. Joseph would, in any case, have required help and his assistants would not be likely to have kept silence during the later commotions. The tomb was guarded; and had antagonists removed the body, its showing to the people would have been all that was necessary to effect the squashing of the new movement. If the tomb were not empty, it is astonishing that the apostolic preaching started in Jerusalem where the very sepulchre was.

Oliver Lodge (in the *Proceedings* of the British SPR, Vol. 34, 1924, p. 118) believed the resuscitation of a corpse to be impossible, but was willing to allow an exception in this case; with that kind of attitude this article is not in sympathy. Unless we can find some parallel, not in degree but in kind —some indication, of however humble a nature, that the world of mind can interact with the physical world—we cannot begin to allow exceptions of this sort.

Only when we can prove conclusively that real physical effects of mental phenomena can exist on the macro-scale, may the boundary of the credible begin to be widened until it includes literal belief in the dissolution of Christ's earthly body.

It is true that a mental event can affect a physical brain to stimulate cerebro-cortical activity, but that is hardly extensible to include the possibility of telekinesis. Levitations are still credibly reported, but whether this has any bearing on the question in hand is doubtful. It is clear that our present knowledge of the paranormal is as yet insufficient for an answer to be hazarded here.

THE nature of the vision of angels seen by the women raises a further problem. There is a rationalist explanation of this incident which seems to hold water; this is that the guards, having discovered the tomb empty, returned to report to Caiaphas, leaving one of their number to keep watch. It may quite likely have been he whom the women saw in the tomb and in terror mistook for an angel; they fled before he could tell them more than that the body was no longer in the tomb.

Alternatively, the angels may have represented a telepathic or subliminal message, externalized as an hallucinatory figure; for an unknown reason the women were not vouchsafed an appearance of Christ and the message this appearance would have carried was mediated via an apparition of angels. Similar visions are mentioned in many other Biblical passages, to experients sleeping or waking.

We now come to a point which seems to weigh strongly against a theory which postulates that the

Resurrection appearances were telepathic hallucinations. If a message from Jesus' discarnate spirit was communicated to the minds of certain people so forcefully that it was externalized as an apparition, we would expect that the *identity* of the communicator would be the primary "message" and that, however imperfect the hallucination, it would be instantly recognized. In point of fact, in several cases it was not.

A tentative explanation of this may be put forward. The records mention three occasions on which Jesus was not recognized at once. The distraught Magdalene (Jn 20: 14-16) would have been in such an emotional state as to have been completely unprepared for a vision of Jesus; the assembled fishermen (Jn 21: 4-7) were possibly too far away to recognize the figure until they realized who it was, by analogy with the events of Lk 5: 4-10.

The third occasion is on the walk to Emmaus, which is the crucial case, for the two walked and talked with Jesus for some hours. It is quite possible that a shock such as that of recognition may, in some cases, be so severe as to dispel a hallucination—it was in this case, but not in Magdalene's. Christ must have known this; if therefore he was to deliver his message, he had to remain unrecognized.

It is possible that Jesus was lame; if His apparition did not limp, it would not occur to them that it might be He. In the course of conversation on the road, they would not often turn to look the stranger full in the face. If Cleopas was related to Jesus and if his wife is the unnamed other disciple (as vv 22-3 suggest), they would know Him very well. But it is often harder to call to mind the details of a face we know very well. The telepathic message from Christ would initially be subliminal; and if the external hallucination was hazily imaged, it might not have been supra-liminally recognized, until some word (such as "Mary") or action (such as the breaking of bread) acted as a trigger to the memory and recognition flashed across.

FINALLY, a theological question. Are we asked to jettison the ancient Christian doctrine of the resurrection of the body and retain only that of the immortality of the soul? No; the resuscitation of the earthly body is not a part of genuine Christian belief. St. Paul in I Cor 15 clearly does not envisage the reconstitution of our decayed mortal bodies, but states that we shall rise in another body, whose nature is only hinted at by such adjectives as spiritual, immortal, heavenly, incorruptible, etc.

There is no reason why this should not correspond to the kind of "body" envisaged by Prof. H. H. Price in his article in the *Pro-*

ceedings of the British SPR (Vol. 50, 1953, pp. 1-25). Writing on the subject of "Survival and the Idea of 'Another World,'" he speaks of a world in which sense perceptions which lead us to postulate the existence of material bodies, are replaced by subjectively imaged sensations that accompany telepathic messages from the person whose "body" we "see."

The early appearances of Christ followed one another so quickly that the disciples would hardly have had time to meditate on them; but the case of St. Paul, so much later in time than the others, is different.* Previously, the body had not been recognizably "otherworldly," except in its propensity of appearing and disappearing at will; but the appearance of Christ to Paul was blinding in its glory. The other appearances were to relatives or followers, whereas Paul was Christianity's fierce opponent. It is clear that an explanatory theory of this may not tally with that of the others.

Paul had had ample time to hear about the Resurrection appearances; he reacted violently to them. His conversion may have been due to the consistently nagging fear of the zealous Pharisee within him that he might be fighting against the very God he professed to serve.

Paul was a pupil of that Gamaliel (Acts 22: 3) who had urged upon the council a similar cautiousness (Acts 5: 34-9). The realization that Gamaliel's caution was well-founded and that it *was* the Christ, the Son of God, against whom he was reacting, as the new sect averred, came to him in a flash of insight with such force that it was accompanied by an external hallucination, partially collectivized. (Acts 9: 7 contradicts Acts 22:9; either the voice or the light, but not both, was shared with the bystanders.)

On this view, the hallucination could not possibly have been of a mere human body, for Paul had realized that Jesus was more than this; he thus saw what he had discovered of the nature of Christ as God. Hence, he always writes of the Resurrection body as spiritual, incorruptible and unimaginably different from the material one. Small wonder, then, that so powerful an experience induced a temporary pathological blindness, whose psychological origin is attested by the ability of Ananias to remove it. A similar case of temporary blindness, inflicted by Paul on the sorcerer Elymas (Bar-Jesus) is recorded in Acts 13: 11.

* The only Christophany here considered is that at Paul's conversion, as this is grouped with the other Resurrection appearances in I Cor 15. Thus the vision of Stephen at his martyrdom (Acts 7: 55-6), though earlier in time, is not here considered; neither are Paul's other later visions of the Lord, recorded in Acts 18: 9-10, 22: 17-21 and 23: 11.

Post-Ascension phenomena can be regarded to some extent as pre-expected and permit a psychological explanation; the earlier ones are not, and such explanation is then, as has been seen, insufficient.

IT is inevitable that this presentation will arouse resentment amongst many who, firmly persuaded that fools rush in where angels fear to tread, consider that I have laid irreverent hands on sacred truth and perverted it to the level of delusionary hallucination. I therefore wish to clarify my position fully.

The attitude to miracles used to be that they could not occur, or that they required a Divine reversal of natural law to effect them. Science and faith were thus diametrically opposed. Nowadays, most people who believe that miracles happened tend to explain them away, either by propitious coincidence, natural law, psychology or parapsychology. This need not render God superfluous or deny Divine intervention.

The Christian must necessarily believe that his God is at the back of every explanation, and that the miracles are effected by God *within* the framework of Divinely constituted laws of nature in which there are no internal inconsistencies. *A parapsychological view of the Resurrection cannot invalidate the doctrines of the Church;* the Christian's knowledge that his beliefs have been shown more reasonable by scientific standards is more likely to deepen than to dislodge his faith. I do not deny the Resurrection of our Lord; I affirm it and say we may come closer to the truth by regarding it from a parapsychological angle than from any other.

I hope none of my readers will misunderstand my use of the term "hallucination" and read into it any derogatory significance. It implies merely the subjective awareness of an impression having no objective or physical counterpart.

I wish to suggest that Christ truly transcended death; but without a material body He had nonetheless to convince His disciples of this fact and continue the teaching interrupted by His death. Thus He communicated with the disciples in the only way open to Him—the telepathic—, thereby influencing their minds to project a subjective vision of His body as they had known it, in order to demonstrate to them, in the only way they could understand, that it was really He who was teaching them. When this had gone on some time, He intimated to them by means of the Ascension vision that the mode of communication heretofore used would terminate, but that He would still be with them, unseen.

This is, in fact, the full Christian belief, but explained with reference to a different "mechanism" than the traditional.

What bearing has all this on the problem of survival after death? In the words of Dr. W. R. Matthews, Dean of St. Paul's, discussing "Psychical Research and Theology" in his Myers Memorial Lecture (SPR, 1940), "the evidence could, at the most, show that some persons"—in this case, one person—"survived bodily death, but it could not show that all persons did, nor could it show that any persons triumphed over death so that it had no more dominion over them. The possibility would remain that extinction overtook them in the end."

This is all one is justified in saying. Even to interpret the Resurrection as implying Christ's survival of death is an act of pure faith. All we are bound to concede is that the disciples were collectively hallucinated at intervals over a period of some weeks, and that shortly after the final hallucination a startling psychological change took place and the Church was born.

Parapsychologists know that the reception of a telepathic *post mortem* hallucination cannot be taken as conclusive evidence for survival; too little is known about powers of telepathy between the living or of delayed emergence of telepathic messages into consciousness. Fortunately, the scientific method is not the only way of arriving at Truth. The disciples could not have taken their experiences in so detached a manner as we "armchair critics." Were it not for the fact that they had previously witnessed miracles and the raising of the dead, whatever be the explanation of these Gospel stories, without attributing divinity to Jesus, it might have been justifiable to say that the shock of the hallucination made them invent Christ's divinity and so psychologically prepared the way for Pentecost. Clearly there was something special about the events of the Great Forty Days.

Whatever psychical research may bring to light, the acceptance of Christian beliefs will be as much a step into the unknown, as exciting an adventure of faith, as ever. Whatever is discovered of the factual basis of Christianity, however advanced the sciences of psychology and psychical research may become, whatever explanations may be advanced—there will be depths of meaning and heights of discovery within Christianity unscalable by science and unable to be probed by the logical approach.

"No one who knows what he is about," says Dr. Matthews, "would suppose . . . that God could be the conclusion of an investigation by scientific methods." And no one need ever fear that the totality of the beauty of Christianity will ever be expressed in a text book on parapsychology.

TWO PARAPSYCHOLOGICAL WORKSHOPS

A Report from Saint Paul de Vence, France

Under the sponsorship of the Parapsychology Foundation, Inc., New York, two International Conferences of Parapsychological Studies were held at "Le Piol," Saint Paul de Vence, Alpes Maritimes, France. The first meeting, "Philosophy and Parapsychology: An International Symposium," lasted from April 20 to 26; the second conference, a "Study Group on Unorthodox Healings," ran from April 27 to May 1. Both meetings took place in cooperation with the Parapsychology Institute, University of Utrecht, the Netherlands. Following is a first-hand report covering the two conferences.

IT was cold and rainy. The legendary "springtime in Provence" did not manifest itself, except for a few hours, now and then. But the mâgic of the fortified medieval town of St. Paul, with its narrow silent streets, its small workshops where woodcarvers, potters and weavers create, with century old tools, daringly modern masterpieces, was ever present.

Ancient traditions and new creative ideas met: the spirit of Provence impregnated the Conferences held at "Le Piol." The meeting of philosophers was described as a "Symposium"; the meetings of M.D.'s, psychotherapists and analysts as a "Study Group." Both resembled "workshops" where new forms and designs were to be created, from a chaotic wealth of traditional materials.

The philosophers patiently reviewed, and sometimes passionately discussed, new meanings of ancient concepts or problems:—psyche and matter, survival, and precognition. The doctors and analysts listened to reports about miraculous healings in London and painstaking tests in clinics and laboratories. But the purpose and the meaning were *new*. What Dr. Jule Eisenbud jokingly described as *"Drang nach Psi"* was a reality. One had constantly the feeling of designing ex-

citingly new maps for what were previously believed to be thoroughly explored lands.

IT would be presumptuous to offer here a summary of all the things said, of all the reports written, of all the new ideas and projects generously thrown into the melting pot of "parapsychology." The ten days at "Le Piol" meant hard work. There was little time for relaxation, for sightseeing, for leisurely "getting acquainted." One meeting in the morning, two meetings in the afternoon and, most of the time—despite the assurance of the official program that the evenings were free—a fourth meeting after dinner.

The philosophic discussion took a full week, with half a day excursion into "Picassoland" (the Museum at Antibes and potteries at Vallauris); the medical group had to squeeze an impressive program into four days—with just a short trip to Vence, to visit the Matisse Chapel and a perfume factory at Grasse.

If no summary of all the discussions can be attempted at this time, let us try to answer three questions: Who came to "Le Piol"? What were the questions discussed? What was suggested for the future?

The *Philosophic Symposium* brought together approximately thirty-five people: twenty members of the Symposium and fifteen observers, guests, translators, and personnel. A committee of three presided over the meetings: Prof. H. H. Price, Prof. C. J. Ducasse, Mr. Gabriel Marcel; together with Prof. Aloys Wenzl, Mr. Jean Gebser and Dr. Michel Pobers, they formed the Conference Committee, which shall remain as an informal permanent body.

A prominent German physicist, Prof. Pascual Jordan, from the University of Hamburg, opened the Symposium with a report on some of the new conceptions of modern physics, of special importance to parapsychology. New conception of Time, Space, Causality, "Complementarity" were discussed; the physicist's views being compared and sometimes challenged by psychologists, analysts and philosophers.

Prof. H. H. Price and Mr. Gabriel Marcel presented their papers on paranormal cognition; in the vivid discussion, Prof. Wenzl, Prof. Ducasse, Dr. Denis Saurat, Mr. C. W. K. Mundle, Mr. Antony G. N. Flew and a good many others, took a very active part.

The discussion following Mrs. Kneale's paper on Precognition, was particularly interesting. It centered around the rejection of Dunn's theory of time and the hypothesis of "unconscious inference" and "temporary collective minds." The deterministic implications of precognition were discussed by Dr. Eisenbud, Prof. Wenzl and many others.

After a report by Mr. Gebser on "Psyche and Matter," probably the most significant part of the Symposium was the search for a new philosophic and parapsychological approach to the problem of Survival. The discussion covered a wide range of problems, from the psychological motivation of beliefs in survival to an attempt of exploration of "what survives, where and how." Different conceptions of the "other world," different possibilities of empirical and experimental appraisals of existing evidence of survival were carefully discussed.

It was, on the whole, a remarkably courageous, lucid, dignified attempt to discuss a problem, carefully evaded by most parapsychologists—despite the fact that the very existence of parapsychology stems from the urgent quest of the human mind to ascertain its own immortality.

THE Philosophic Symposium was not expected to formulate any "practical proposals": it was primarily meant to resume the discussions interrupted last year at the Utrecht Conference. But a few interesting suggestions were made and warmly approved. The members preferred not to draft formal resolutions, but were confident that the Board of Parapsychology Foundation shall "endorse and implement" a modest program of further international studies and contacts.

1) It was suggested that the Conference Committee remain in contact with all the members, circulate lists of books, magazines, articles etc. (proposed by Prof. Ducasse).

2) Dr. Pobers was asked to arrange, whenever possible, informal meetings between physicists interested in parapsychology, philosophers and experimental workers. It was felt that the visits of some of the prominent nuclear physicists in England and the United States should provide, next winter, an opportunity of fruitful discussions (proposed by Prof. Jordan, Prof. Ducasse).

3) It was felt that a critical reappraisal of some of the mediumistic material (Mrs. Leonore Piper) would be particularly useful, in the light of contemporary methods of investigation and interpretation. Some of the evidential material on Survival and communications with the dead should be carefully reexamined (proposed by Mrs. K. M. Goldney, Mr. Marcel, Prof. Ducasse, Prof. Wenzl).

4) More ethnological material dealing with "communications with the dead" among primitive cultures should be assembled and discussed with psychologists and analysts (proposed by Dr. Eisenbud, Dr. John R. Smythies, Mr. Gabriel Marcel).

5) Stressing the importance of "survival tests," such as the one designed by Dr. Robert H. Thou-

less, the Symposium asked Dr. Pobers:

a) to plan with Dr. Thouless a series of attempts, by mediums and psychometrists, to break his ciphers; the results, whether successful or not, to be reported to the British Society for Psychical Research;

b) to gather further proposals of possible experiments leading to convincing evidence of Survival. Some of the positivistically inclined members of the Symposium should be invited to describe the kind of experiments and results they would consider as scientifically valid and convincing.

6) The Symposium had no time to discuss any publication plans; after the Conferences closed, Mr. Gebser and Dr. Pobers worked out a project which shall be submitted to the Conference Committee.

THE *Study Group on Unorthodox Healings* (20 members, 18 observers and guests) had to overcome two serious handicaps. The first was the lack of time. It was practically impossible to squeeze a ten-day program of reports and discussions into the scheduled four days of meetings. Many reports could not be read; others had to be discussed very rapidly. Despite the skillful condensations by two excellent interpreters, language difficulties also resulted in a serious loss of time.

The second handicap was of a more fundamental nature. Some of the members of the Study Group had a solid knowledge of parapsychology and were interested in a specific approach to paranormal healings: "Can one detect the psi factor in these healings? Can some of the conditions observed in these healings be identified or usefully compared with parapsychological phenomena, general extra-sensory perception, telepathy, clairvoyance, precognition, psychokinesis, etc.?"

The three chairmen: Dr. J. Eisenbud, Prof. D. J. van Lennep, Prof. Emilio Servadio, very definitely represented the specifically parapsychological approach. A large group of members, interested in paranormal healings, but less familiar with parapsychology, displayed little interest in the "preliminary problem" outlined by their chairmen, taking for granted that unorthodox healings—at least a large number of them—were paranormal and thus "parapsychological"; the healers had to be considered a priori as "gifted subjects" in parapsychology. These two trends dominated all the discussions, and at times suggested substantial disagreements when, in reality, the group A was attempting to demonstrate what the group B took immediately as axiomatic.

Among reports discussed by the Study Group, special importance was attached to:

"Miraculous healing at Lourdes" (definition, control, method of in

An important new book on psychical research

THE IMPRISONED SPLENDOUR

By Raynor C. Johnson

Dr. Johnson is an Australian physicist who believes that the scientific attitude points beyond pure reason to the direct experience of spiritual reality. In this book he explores three fields of inquiry —natural science, psychical research and mystical experience.

The book is particularly valuable for its thorough presentation and discussion of every kind of paranormal phenomena—telepathy, clairvoyance, poltergeist, etc. Fascinating illustrations are drawn from the most reliable sources and experiments. This evidence has a cumulative effect that cannot be easily dismissed, while the sweep of the work and its argument in favor of a new approach to spiritual reality is impressive.

"For myself the book offers just the help I needed in this most difficult field of human inquiry—a field which is more and more engaging the attention of thoughtful men and women. With immense enthusiasm and without reserve, I commend this book to the public."—LESLIE D. WEATHERHEAD.

"This is an unusual book for two reasons—its width and its penetration . . . a valuable book . . . will help many people."—GERALD HEARD.

$5.00 *at your bookseller*

Harper & Brothers, N.Y. 16, N.Y.

vestigation, a few recent cases), by Dr. Francois Leuret, Director of the Lourdes Medical Bureau; "Problems of Terminology and Evidence in Spiritual Healings" (an attempt of classification, a proposal for experimental work on distant healings), by Dr. Robert Thouless; "Paranormal Diagnosis" (classification and suggestions for experimental work), by Prof. Hans Bender; "The Social Significance of Unorthodox Healings" (an exhaustive investigation of over 40,000 healers in France), by Mr. Maurice Colinon; "Studies of Mediumship" (physiological and neuro-endocrinological investigation of forty-three gifted subjects), by Dr. A. Assailly; "Some Aspects of Paranormal Healing" (critical investigation of several groups of "healed" patients of Mr. Harry Edwards), by Dr. L. Rose; A report by Prof. Emilio Servadio on recent experiments with a famous Roman healer, Di Angelo; Two substantial reports, dealing with the new methods of personality patterns of the healers and the healed, were presented to the meeting by Prof. D. J. van Lennep.

A number of other interesting papers were read or circulated: by Dr. Smythies, Dr. Booth, Dr. U. Moser, Prof. H. Meng, Dr. Larcher, Prof. K. Saller, Rev. L. Beirnaert, etc. A future report, including all the papers submitted and substantial summaries of the discussion, will doubtless reflect a re-

FRANCOIS LEURET

Dr. Francois Leuret, head of the Medical Bureau at the Lourdes Shrine, who prominently participated in the Study Group on Unorthodox Healings at Saint Paul de Vence, died in May at the age of 65. He worked at Lourdes since 1947, while also on the staff of several Bordeaux hospitals and on the medical faculty of the University of Bordeaux.

As noted by the Religious News Service on May 14, Dr. Leuret had established "a rigid system regarding all reputed cures" at Lourdes and developed "a scientific research center that won the respect of world medical authorities."

markable amount of precise information and original thinking.

A Research Group on paranormal healing has been appointed: Prof. van Lennep, President; Prof. Servadio, Dr. Eisenbud and Dr. Thouless. It was hoped that Dr. Gardner Murphy would agree to serve as fifth member, with Dr. Pobers to serve as secretary.

THE other suggestions were:

1. This Autumn, during his trip to the U.S., Prof. van Lennep shall meet with Dr. Eisenbud to draft a program of research and experiments, dealing with the personality structure of the healer a the healed; at a later stage, a relating study shall be made w a group of ESP-gifted subjects.

2. Prof. Servadio shall attempt organize new experiments with Angelo, in reference to PK effe observed during the first set of periments in 1952.

3. One of the most interesti and significant results of the me ing was the memorandum dressed by Dr. Leuret to the th chairmen. It read as follows:

"Before leaving St. Paul Vence, Dr. F. Leuret, Director the Medical Bureau at Lourd has entrusted to Mr. Michel bers the mission to organize study trip to Lourdes by a gr of scholars interested in para chology and including at least member familiar with experimen work in ESP. The group should have more than six members, any nationality and creed. T shall be offered every facility observe, to interview or to do perimental work. The best per for this trip would be the first w of October; if this is not suita it could also be arranged in J Dr. Leuret shall arrange with Pobers that each member of Group, or University (or hospi receives an official invitation f the Authorities in Lourdes."

All members of the Study Gr thanked Dr. Leuret for his ge ous invitation and paid tribut his outstanding work.

HIGHLIGHTS FROM "LE PIOL"

On this page appear quotations from speeches and papers presented at the International Symposium on "Philosophy and Parapsychology," which took place at "Le Piol," Saint Paul de Vence, France.

H. H. PRICE: Why should the phenomena of psychical research be interesting to philosophers at all? Because it is so very difficult to devise a conceptual framework, a system of explanatory ideas, which will render the facts intelligible. On the face of it, the facts which have been discovered appear "not to fit anywhere." Indeed, that is what we mean by calling them paranormal or parapsychological. These words would no longer be needed if there were some generally accepted system of explanatory ideas which would render the facts intelligible. . . . The task of inventing a suitable conceptual framework is surely one in which philosophers should take a hand, as their predecessors did in the seventeenth century, when a new conceptual framework had to be invented, or the old one drastically revised, to make sense of the then newly discovered facts about the physical world.

* * *

C. J. DUCASSE: The empirical evidence of survival, now possessed, is closely similar to the evidence which would convince us of the existence and identity of some friend or relative in another city, with whom we could communicate only by telephone and only through the intermediary of a third person, such as a hospital nurse. But: what we know today of telepathy and clairvoyance, of dissociated parts of a personality, of histrionic powers of subjects in hypnotic trance, has convinced a number of highly competent thinkers that the empirical evidence, although strong, is not conclusive. Therefore, I submit that the question now crucial regarding survival is: What sort of evidence, if we could get it, would we regard as conclusively demonstrative of the reality of survival of a mind after death?

* * *

GABRIEL MARCEL: To my mind, the idea of isolated survival is not only absurd but, in the final analysis, untenable. Specifically, this means that should I, in some manner, succeed in creating a vacuum around myself, the idea of absolute death would no longer horrify me. It is quite conceivable that this could be achieved through the mood of detachment, and actually of indifference, which marked the final weeks of André Gide's life, for instance. On the other hand, from the

moment love enters the picture, everything changes. In one of m early plays, one of the characters said, in speaking of his late wife "To love someone is to say, 'Thou shalt not die.'" When Nietzsch would have said: "All joy requires eternity, the deepest eternity," would say: "All love implies the invincible hope for our survival."

* * *

ALDOUS HUXLEY: My own guess is that modern spiritualism an ancient tradition are both correct. There is a posthumous state of th kind described in Sir Oliver Lodge's, *Raymond;* but there is also heaven of blissful visionary experience; there is also a hell of the sam kind as is inhabited, here on earth, by schizophrenics and by the me calin takers who, for whatever reason, haven't taken the negative pat and finally there is an experience, beyond time, of union with th divine Ground.

LIST OF CONFERENCE MEMBERS

Following is a list of the participants in the International Sym posium on "Philosophy and Parapsychology."

Mr. Robert Amadou (France)
Dr. Gotthard Booth (U.S.A.)
Prof. C. J. Ducasse (U.S.A.)
Dr. Jule Eisenbud (U.S.A.)
Mr. Antony G. Flew (Great Britain)
Mr. Jean Gebser (Switzerland)
Mr. Aldous Huxley (U.S.A.)
Prof. Pascual Jordan (Germany)
Mrs. Martha Kneale (Great Britain)
Prof. D. J. van Lennep (Holland)
Mr. Gabriel Marcel (France)
Dr. Marcel Martiny (France)
Mr. C. W. K. Mundle (Great Britai
Mr. Louis Pauwels (France)
Prof. H. H. Price (Great Britain)
Dr. Denis Saurat (France)
Dr. John Raymond Smythies (Canad
Prof. Aloys Wenzl (Germany)
The Rev. Abbot Wiesinger (Austria

Following is a list of the participants in the International Stu Group on Unorthodox Healing.

Dr. Alain Assailly (France)
Dr. Michael Balint (Great Britain)
Dr. Louis Beirnaert, S. J.
Mr. Maurice Clinon (France)
Dr. J. Kappers (Holland)
Dr. Francois Leuret (France)
Dr. C. A. Meier (Switzerland)
Prof. Heinrich Meng (Switzerland)
Dr. Ulrich Moser (Switzerland)
Prof. Karl F. Saller (Germany)
Prof. Emilio Servadio (Italy)
Dr. Louis Rose (Great Britain)
Prof. W. H. C. Tenhaeff (Holland)
Dr. R. H. Thouless (Great Britain)
Prof. Hubert Urban (Austria)
Dr. D. J. West (Great Britain)

The above lists do not include t names of observers and guests w attended both conferences. The Pa psychology Foundation was rep sented by its President, Mrs. Eild J. Garrett, and by Dr. Michel Pobe Executive Director of the Foundat and Secretary General of the c ferences.

THE LIMITS OF SCIENCE

by Gabriel Marcel

The noted French philosopher, author and playwright here calls for new collaboration between science and philosophy to jointly find vital answers

IN recent years, psychic research has produced many thousands of experiments of various kinds—some illuminating, others of a more dubious nature. I do not propose to add anything to that hoard. My duty as a philosopher consists, so it seems to me, in pointing out a certain number of problems and difficulties. Some of them are frequently put aside, some others have been overlooked. In one or two cases the difficulties have been either evaded or even perhaps neglected. From an operational point of view this is no doubt permissible. But on a philosophical plane such an attitude would seem indefensible. In the framework of this article I can only point out a few of those sometimes very awkward questions.

That we may have to set up a new terminology I am inclined to admit. But let us take care: I don't think we have to try to initiate ourselves among scientists. This may be not only useless, but even dangerous. In order to draw the attention of the scientist to the particular facts which have been patiently hoarded, we may be led to ignore some of the most characteristic features of these same facts, and perhaps to distort their meaning in applying to them methods which do not apply to their specific nature. This is to a certain extent, so far as I can see, the case with the statistical methods. The scantiness of the results, if we think of the tremendous amount of work which has been displayed in that field of research, ought to make us think and wonder: is it not possible that in applying those methods we only reach the fringe, I should even say the dessicated, the devitalized fringe of the phenomena, not the living core?

TO my mind everything seems to point to the conclusion that the

facts on which we are concentrating our attention—telepathy, clairvoyance, prediction—are intimately bound up with life. Life, taken not only in a biological sense, but also life so far as it is an individual destiny, fulfilled under conditions of which we know very little, but which of course imply primarily affectivity (emotional involvement) as one of its mainsprings. Now, in college group researches such as those of which we have heard, affectivity, if not non-existent, seems to be reduced to a kind of strenuous and painstaking scholarliness.

THIS has really nothing to do, nothing whatever, with what I call the core of psi-phenomena. And this may be the reason why the psychoanalytical approach appears to me as much more promising; what I should call the dramatic character of the facts is here indeed safeguarded. On the other hand, I think it highly improbable that it may be in any way possible to find enlightenment in the parapsychological element in nature. We ought not to forget what almost all great philosophers have emphasized, what scientists on the other hand have almost invariably ignored: that the element can only be understood on the basis of the whole, and not the reverse.

This is, at least, the case wher-

ever significance or meaning ha to be taken into account. It is cer tainly tempting to consider the ps reality as something gross an primitive from which man has lib erated himself or is at least in th way of getting himself free. But am afraid this is sheer delusion The truth is most likely that wha we call, or might call, the psy chologically normal sphere implie psi-reality. Fundamentally, nothin in parapsychology can be mor mysterious and in a certain sens unintelligible than what really oc curs when I exert what I call m "will" in order to raise my arm If this is causality, it is indeed magical causality, and the wor magical is not very reassuring fo a rationalistic thinker.

AND now I come to what consider the main point:

I should like to say that ou fundamental psychological categor ies are almost certainly unsound Bradley, one of the greatest think ers of his age, has shown it per fectly. And here is the main ex ample: the word "consciousness seems to refer to a quality or faculty which in fact does not exis as such. I mean that we substan tiate unduly what ought to be con sidered exclusively as a certai mode of existing, of being-in-the world, as Heidegger says.

This substantiation causes th worst possible consequences, sinc

ve are led thereby to treat consciousness as a kind of illuminated enclosure, in contrast to a cellar which remains forever in the dark; and this leads to the deeply unsatisfactory notion of *the* unconscious. I may add that consciousness can of course be parcelled into individuals, each considered as one consciousness among others. Now, pragmatically, this conception works to a certain extent, but as soon as we try to think about it, we become utterly skeptical, and may have to acknowledge that the whole of it is artificial and basically untenable.

The immeasurable importance of parapsychological facts consists in corroborating this acknowledgment. I should not make myself guilty of an overstatement if I said that they may work as a kind of dynamite which is able to destroy that imagery.

But, of course, the main point is this: There is every reason to suspect that there does not exist any boundary between psychology and parapsychology; and this means by the way that this last word is utterly misleading.

WE must get rid, once and for all, of the idea that we have to deal with a kind of small annex or even museum of horrors, or, let us say, with a cave where guided tours bring joking, vociferous or perhaps awestricken and sheepish Sunday visitors. This has nothing to do with reality as I see it.

In fact, I come back upon what was for me, during the First War, an illuminating insight: psi-reality is most likely the core of psychological reality as such. More than three decades ago, I recorded these impressions in my Metaphysical Diary, saying:

"Today, on this clear and wonderful Spring day, I have come to understand that so-called occult ideas, against which reason seeks to revolt, are in reality mainsprings of man's most common and indisputable experiences: emotion, will, and memory.

"Is there anyone who can doubt that man's will responds to higher suggestion, which we may describe as magical in its impact? And are our human bodies not much more than mere material vessels? Finally: does not our remembered experience point to the effective, and true, negation of a time sense? All that is clear indeed; although perhaps too clear for the twilight of accepted philosophical criteria."

This understanding is not a mere question of words. Very much depends upon that interpretation, because it assumes the persistent or residual monadism which has done so much harm here and elsewhere.

Now I come to another very important and different set of

ideas. I want to say that we must not assume, we *may* not assume, the kind of certainty which we shall be able to get in this particular area. And this is the reason why it may be a delusion to hang too much upon the opinion of scientists who, as a rule, are lacking philosophical training.

It is possible and even likely that if we overstep the very narrow strip of facts to be ascertained by the usual methods, we get to regions where results are no more apt to be generalized or transmitted. I should even say that the word "result" is perhaps no more exactly suitable.

THIS becomes the more evident if we consider the main issues at stake. Here I have, of course, in mind chiefly, if not exclusively, the vital and immeasurably important question of survival. That parapsychology has some bearing upon this question seems to me incontrovertible. Moreover, I should not care to deny that my own interest in those facts has much to do with the question, and I maintain that philosophically this is entirely legitimate.

On the other hand, I very strongly doubt whether it will ever be possible to build up something like an experimental demonstration of survival which will be convincing to everyone. For we are here no longer in the abstract area of science, of thought in general: we are, just as the poet or the artist, within the realm of inter-subjectivity, where certainties are neither merely private, nor in the usual sense universal.

There are reasons to admit that the reality of survival can at best only be hinted at. I should even prefer the beautiful Wordsworthian word "intimations."

Now, my own experience induces me to acknowledge that, to those intimations, parapsychological experience can make an important contribution. But, on the other hand, experience seems to show that this cannot, or perhaps even ought not to become common knowledge; that is to say, something to which anybody might have access—while there is no theoretical reason why it could not be so.

But, in fact, everything seems to point to this area as being a private pathway which an individual has to follow in order to be ready for the supreme ordeals: I do not mean one's own death; but the loss of what is to us far dearer than our own life.

I should like to stress at the end of this article the essential ambiguity of what we call inadequately parapsychological reality. We are bound to see, on the one hand, that it can or even must be considered as a tiny district of psychology; but also, on the other

mand, if not as the whole, at least as the basis of the whole. And this is, of course, already deeply perplexing. But this is not the whole difficulty.

We meet, of course, a certain aspect which can only be faced along roads not essentially dissimilar from those on which we have to proceed in other sciences: this aspect can, accordingly, be considered as objective. But, on the other hand, we have to deal with the fact that psi-phenomena are, so to say, interwoven with our life, or even our own destiny, in as much as it is rooted in something primitive that we can reach, almost, only through imagination under its various forms; and also, so far as it points, sometimes distinctly, but often waveringly, to a transcendence towards which we progress—that is to say, a realm where space and time, as we experience them, are no more relevant.

This essential ambiguity accounts largely for the difficulties, untold, which we meet when we grapple with this same reality. It would be sheer madness to believe that those difficulties can be solved, or done away with, by any kind of technique, however elaborate.

BUT I feel certain that the collaboration between philosophers and scientists can clear up at least some of the misunderstandings which block our way. Experience seems to show that the philosopher alone feels the need for putting, what I should call the "root questions"; especially those which concern the basic categories, and also the specific nature, of the certainties obtainable in this area. I fully agree it is pointless merely to hoard observations, for a mere accumulation of facts can never be illuminating by itself. Hypotheses are needed, but they can arise only if philosophical reflection has done its work.

GABRIEL MARCEL'S foregoing article is based on a lecture on The Fundamental Ambiguity of Psi-Reality, *delivered at the International Conference of Parapsychological Studies, at Utrecht, the Netherlands, in 1953. Mr. Marcel gave two lectures at the symposium on "Philosophy and Parapsychology" at Saint Paul de Vence (see pages 31 to 36 of the current issue of TOMORROW).*

Mr. Marcel's eminence, his "rich diversity of output and attainment," made him the subject of an article in The Times (London) Literary Supplement's special issue of March 26, devoted to "French Writing Today." The article called Marcel "a philosopher who has attracted that considerable world where philosophy and letters meet; the world, that is, where life and thought, criticism of life and criticism of thought, converge."

THE MAGIC STRUCTURE OF MAN

by Jean Gebser

"Not one of us could live another day" without utilizing the so-called paranormal powers which the author regards as "fundamentally natural"

IT is a mark of Western Man's curious arrogance that we consider our way of viewing reality the only completely valid method.

What are the main criteria of this reality of ours? They are, to name only the most important ones: the concepts of measurable space and time; discursive reasoning and—deriving from it—purposive, teleological thinking; and finally, Ego-consciousness.

These three criteria are the keystones of our Western culture, giving it its distinctive stamp. Without our manipulation of space and time, without logical thinking, and without consciousness of the Ego, which enables us to apprehend the world as something objectively outside ourselves, there would be neither philosophy nor science. The structure of our consciousness, and the structure of our reality as conditioned by that consciousness, are predominantly mental-rational in character.

Was it always thus? No. Moreover, it is a widespread fallacy to assume that reality can have only this structure. There are zones within us which are structured quite differently—zones which cannot be apprehended by means of the rational or measured in spatial terms. The main theme of the rational era may be found in Galileo's words: "To measure everything that is measurable, and to make everything measurable that has not yet been made so."

This is still a widely held axiom and dogma of the so-called exact natural sciences. But in the sciences of the mind—as, for example, in the psychology of the unconscious—we can no longer speak unqualifiedly of "measurement." In parapsychology this seems to be even less the case.

THE psychology of the unconscious deals chiefly with phenomena which, in the final analysis, are intangible and unmeasurable. Over the past few decades

it has developed an effective method for studying these phenomena: it differs fundamentally from that used in the so-called exact sciences. So far, however, parapsychology does not seem to have devised its own method.

Or, to put it better: parapsychology has succeeded only to the extent that it studies genuine parapsychic phenomena. But a broad area of the phenomena with which it is concerned, is not merely psychic—it is also *vital* in character.

Here we are dealing with phenomena belonging neither to man's rational or psychic structure but rather to his fundamental vital structure. And, beyond that, they belong also to a primal structure which the mind can scarcely grasp.

This structure, which we have just called the fundamental one, I wish to call man's magic structure; whereas the one in which the psyche plays the main role could be, more accurately, called his mythical structure.

Where, then, is the archaic, the primal?

It "lies" even "before" the magic structure. It is more than that: it is that which lies closest to the very origins of life.

It is not easy to discuss in words the paradise in which man and cosmos are still one. Certain proverbs of the earliest Chinese sages allude to this primal reality in the same vein as do some of Jesus' apocryphal words: "I sought you out before the earth arose."

Considered scientifically, this ancient reality reappears in the recent developments of the natural sciences. The new physics, for example, adopts the following attitude: Before its present condition, as stated by Carl Friedrich von Weizsäcker, author of *Zum Weltbild der Physik* (Leipzig, 1945), "the world, if it existed at all, must have been in a totally different state from its present-day one. We cannot even try to depict that state, since the very use of a concept such as time does not arise."

The well-known Basle biologist, Adolf Portmann, has clearly shown that man was always man—a being *sui generis*. We must assume that "archaic man," as a result of the totally different structure of time, space, and matter and his oneness with the Cosmos, was different in form and features from man as we know him today.

The significant thing, however, is this: no matter what that "state" may have been, the "primal" structure—comparable to a heritage that can never be lost—is still within us today. Occasionally it demonstrates its effectiveness anew, as when we see cases of genuine miracles and true revelations.

It is perhaps the chief task of parapsychology to study this archaic structure and its continued

effectiveness within us. Parapsychology could becomes a fundamental or basic science.

It seems inappropriate at this point to discuss this archaic structure more fully. In the two volumes of my philosophic work, *Ursprung und Gegenwart* (*Primal Origins and the Present*), Deutsche Verlags-Anstalt, Stuttgart, 1949/1953, I offered a point of departure for the scientific recognition of this archaic structure.

AT first glance this talk of "structures" may seem a mere jumble of words. But these structures describe realities of such intensity, of such marked character, of such forces still extant within ourselves, that it is worthwhile examining them somewhat more closely.

Let us limit ourselves, at present, to the magic structure. This seems important for parapsychology because it is within the magic structure that the phenomena seem to occur which that science is trying to study.

To give an example: Time and space have always existed. But it was not until relatively late that man first perceived them as such —namely, around 500 B.C. And it was not until the European Renaissance that man perceived them in their full significance. "Mythical man"—the pre-Homeric man of Greece, for example—did not know space in our three-dimensional sense; nor did the early Egyptians.

If we go even further back in prehistoric times, we encounter the magic man. This magic man neither *thinks* of the world, as we with our mental-rational structure do, nor does he *see* it in his continuous closed circuit of mythical pictures and symbols; the magic man *experiences* the world.

While we, as a result of our thinking, face the world, mythical man is drawn into the great flux of events, swaying and rotating from pole to pole, and magic man is fused in oneness with the world.

THE key to our conception of the world is the *causal* nexus; for mythical man it is polar self-completion; for magic man it is the *vital* nexus.

The causal nexus differs from the vital nexus in that the former derives from discursive thinking; the vital nexus expresses man's ever-present interconnections with his environment, fellow-men, and nature. While we are ego-minded, magic man was ego-less. His "ego" was the group- or clan-ego.

While our consciousness is an awakened one, that of mythical man was a kind of dream-consciousness (for the dream is, to a certain extent, an individual form of myth); and the consciousness of magic man is comparable to the degree of consciousness characteristic of sleep. This darkness of the

consciousness implies a remoteness from space and time.

Magic man, in his purest form, was spaceless and timeless. And everything that happened to him was spaceless and timeless. His reality was spaceless and timeless. This is true, not in some contrived figurative or metaphorical sense, but actually and effectively.

At first glance these characterizations may seem arbitrary, even schematic. They are based, however, on a wealth of scientific observation. But what makes this magic structure particularly interesting to us is the fact that not only did it operate in mankind's past; today too it remains a constituent part of us—every single one of us—as do all the other structures I have mentioned.

LET us, then, turn to a more detailed description of the magic, vital structure of consciousness.

When man emerged from his pre-space and pre-time identity—from his state prior to spacelessness and timelessness—he entered into his magic structure. No-dimensional identity changed into one-dimensional unity. Man released himself from harmony.

With that a first process of consciousness began; it was still completely sleep-like: for the first time not only was man *in* the world, but he began to face the world in its sleep-like outlines. Therewith arose the germ of a need: that of no longer being *in* the world but of *having* the world.

The more man released himself from the whole, becoming "conscious" of himself—the more he began to be an individual.

Hence the magic world is also a world of *pars pro toto*—in which the part can and does stand for the whole. Magic man's reality, his system of associations, are these individual objects, deeds, or events separated from one another like points in the over-all unity.

These points can be interchanged at will. It is a world of pure but meaningful accident; a world in which all things and persons are interrelated, but the not-yet-centered Ego is dispersed over the world of phenomena. Everything that is still slumbering in the soul is, for magic man, reflected mirror-like in the outside world; he experiences this outer world as we experience sleep. Herein, too, lies the root of plurality of souls, which to magic man was a reality. (The early Egyptian, for example, ascribed this plurality of souls to his gods.)

IN a sense one may say that in this structure consciousness was not yet *in man himself,* but still resting *in the world.* The gradual transfer of this consciousness, and the awakening world, which he gradually learns to confront (and in the confrontation there is something hostile)—is something that man must master.

Man replied to the forces streaming toward him with his own corresponding forces: he stands up to Nature. He tries to exorcise her, to guide her; he strives to be independent of her—he begins to *will*. Witchcraft and sorcery, totem and taboo, were the natural means by which he sought to free himself from the transcendent power of nature, by which his soul strove to materialize within him and to become increasingly conscious of itself.

Impulse and instinct thus unfold and develop a consciousness which bears their stamp—a natural, vital consciousness which enables man, despite his Ego-lessness, to cope with the earth and the world as a Group-Ego, sustained by his clan. Here, in these attempts by magic man to free himself from the grip and spell of nature, with which in the beginning he was still fused in unity, begins the struggle for power which has not ceased since; here man becomes the maker.

It is interesting to note that the words "magic," "might," and "to make" are etymologically related in their roots. Here, too, lie the roots of that tragic entanglement of fighter and fought: to ward off the animal that threatens him—to give but one example—man disguises himself as that animal. Or he *makes* the animal by drawing its picture, and to that extent gains power over it.

Thus arose the first external expressions of inner forces—such as the cliff- and cave-paintings. Leo Frobenius in his book *Unknown Africa* (first published in 1905) showed to what extent these drawings are predominantly spell-casting and magic in character. He describes how, in the Congo jungle, dwarf-sized members of the hunting tribe of Pygmies (three men and a woman) drew a picture of an antelope in the sand before they started out at dawn to hunt antelopes. With the first ray of sunlight that fell on the sand, they intended to "kill" the antelope. Their first arrow hit the drawing unerringly in the neck. Then they went out to hunt and returned with a slain antelope. Their death-dealing arrow hit the animal in exactly the same spot where, hours before, the other arrow had hit the drawing.

Frobenius states that, having fulfilled its magic purpose—magic with respect to the hunters as well as the antelope—this arrow was then removed from the drawing with an accompanying ritual designed to ward off any evil consequences of the murder from the hunters. After that was done, the drawing itself was erased. Both rituals—that of drawing as well as that of erasing—were performed in absolute silence, a point of utmost significance.

These sand drawings of the Pygmies are very closely connected

ith the cave paintings mentioned
ove. This was shown by an ar-
naeological discovery in the caves
Niaux, in the French Pyrenees.
here a prehistoric drawing of the
uaternary was found, depicting
buffalo "hit" by an arrow.
Similar drawings have been
ound in other caves; this kind of
unting magic is still being prac-
ced in a number of places, such as
iet Nam (Indo-China). We may
nerefore consider the hunting rit-
al observed and described by Fro-
enius as a late example of the
nagic world, even though it differs
n one very basic respect from the
tuals portrayed in the cave draw-
ngs. Cave drawings of the type de-
cribed were found only in the
ery darkest parts of the caves
here no light, let alone sunlight,
ould penetrate. With the Pyg-
nies, however, the sun played a de-
isive role in the ritual. Conse-
uently, the rites practiced in the
ave must have belonged to a dis-
nctly earlier period of the magic
orld.

These rites, which from the ra-
onal-psychological viewpoint of
oday could be called a concentra-
on of the libido (i.e., of the psy-
hic and vital energies) on a spe-
fic object, doubtless contributed
o the formation of consciousness.
or the centering of human will
n an object inevitably brought
bout at the same time a centering
f the psychic energies in man.

That this process occurred in the obscurity of the sleeping consciousness is shown by the site of the early magic ceremony. The darkness of the caves—even if a fire may have been used in the ritual to "substitute for" the sun—indicates the great remoteness from consciousness, the unawakened state of the consciousness in those early magic times.

So, compared with the cave drawings, the sand drawing of the Pygmies is "late," as the accompanying ritual shows a certain release from nature, the beginnings of a free human attitude toward nature. Nevertheless, it does express—if we may hazard an interpretation of the scene—some of the essential characteristics of magic man.

These characteristics are five in number:

1. The Ego-lessness of magic man;

2. His pointlike-unitary world;

3. His spacelessness and timelessness;

4. His merging with nature;

5. His magic reaction to this merging (giving him power and making him a "Maker").

In the hunting rite the Ego-lessness is expressed first of all in the fact that the responsibility for the murder, committed by the Group-Ego against a part of nature, is attributed to a power already felt to be "standing outside"—the sun.

It is not the Pygmies' arrow that kills but the first arrow of the sun that falls on the animal, and of which the real arrow is only a symbol. (Nowadays, of course, one would interpret it just the other way around and say: the sun's ray is a symbol of the arrow.)

In this linking of the responsibility of the hunters' Group-Ego (assuming the form of four human beings performing the rite) with the sun—which, because of its brightness, must be considered a symbol of consciousness—it is clear to what extent the capacity for consciousness of these human beings is still on the outside or connected with the outside. With the Pygmies in their Ego-lessness, the moral consciousness that they must bear responsibility, deriving from a clearly conscious Ego, is still attributed to the sun. Their Ego (and with it an essential part of their soul) is still scattered over the world, like the light of the sun.

This leads us directly to the second characteristic: *point-like unity*. This is expressed in the visible interchangeability of the real and the symbolic causative element: that is, in equating the ray of sunlight and the arrow.

At the basis of this point-like unity lies a natural vital nexus, not a rational causal one. This point-related unity in which each and every thing intertwines and is interchangeable, becomes apparent when the symbolic murder of a rite, performed before a hunt coincides exactly with the actua one committed by the hunter.

In the spaceless and timeles world, this constitutes a working unity which operates without a causal nexus. Hence it is "unreal" —as unreal as, for example, the purely accidental or the "pre-ra tional," is in "our world."

NOW we come to the third characteristic: the *spaceless ness and timelessness* of magic man Only in a spaceless, timeless world is the point-related unity a work ing reality; outside that world it i an unreality.

Because of this spaceless-timeles unity, every "point" (a thing event, or action) can be inter changed with another "point"— independently of time and place and of any rational causal con nection. Every point, whether rea or unreal, causally or merely sym bolically connected, can not onl be linked with any other point bu is identified with it. One can sub stitute for the other completely.

Thus absolute reality is bestowe on phenomena the fusion of whic must strike us as unreal, since thi fusion occurs in the realm of vege tative energy. But this characte loses its effectiveness the momen it is stripped of its basic vital con nections and relations; the injec tion of consciousness disturbs an interrupts the "unconsciously binding vital energies.

All magic, even today, occurs in e natural-vital, egoless, spaceless d timeless sphere. This requires as far as present-day man is con- rned—a sacrifice of conscious- ss; it occurs in the state of trance, when the consciousness dissolves a result of mass reactions, slo- ns, or "isms."

It does not matter whether ma- c influences emanate knowingly om people or unknowingly from ings which in this sphere have a tal magic knowledge of their own, are linked with such vital knowl- ge.

Nor does it matter if this sacri- ce of the consciousness is stimu- ted by ideas in the unconscious. such cases persons, things, or ncepts are able to force us, by ojection, to link a part of our nordered, and hence shadowy- gative, vital and psychic ener- es to themselves. In that way, ey get a hold over the part of ır Ego which we ourselves were ot strong enough to place under ır own power.

We refer quite advisedly to these aceless and timeless phenomena. hey arise from the vegetative in- rtwining of all living things and e realities in the ego-less magic here of every human being. In- ght into these realities could clar- y many situations, particularly ose which parapsychology is try- g to study.

Of course, they can become con- iously known only if present-day man, despite his rational and rela- tivist attitude, realizes the power of spacelessness and timelessness and, with that realization, accomplishes what magic man was not able to do, because he was still remote from consciousness and deeply im- mersed in this egoless, timeless, spaceless world of unconscious unity.

THIS *merging,* as we have called our fourth characteristic, this interweaving is likewise shown in the hunting scene. It expresses unity, on the one hand; but also the discrepancy in the unity rela- tionship contained within it. This was shown when we stressed its pointlike character. In the process of merging it becomes apparent to what extent this unity is related to the individual phenomena, events, and actions—that is, to the "points"; on the other hand, it is also related to the actual man- nature unity, in keeping with its basic spacelessness and timelessness.

At this point we should like to point out that unitary merging is expressed in this hunting scene, in that not a single incident in it can be treated as cause or consequence. The over-all magic event depicted in the drawing forms an inextric- ably interwoven unity. This unity is not destroyed by any spatiality or temporality; its equilibrium is not shattered by any undue stress on any of the participants. All of them—humans, arrows, sun, draw-

ing, forest, and antelope—are egoless.

Nevertheless, precisely this fact clearly reveals the contradiction in the unity concept—namely, the unconscious discrepancy between the parts (i.e., the points) and the actual unity. Here man, or a human group, is the protagonist, even though this is extremely well concealed. Although man fits in and merges with the event, this very merger and fusion give the event a definite direction.

As we shall see, all directing implies a conscious process. To that extent this process of consciousness begins to grow visible in the struggle of magic man against nature, in his attempts to master it and thus free himself from it. The starting-point for this possibility is the revealed duality of the unity, which can be related to itself and to any point identical with it. It lies in the interchangeability of the unitary points, in consequence of which the part as well as the whole can stand for everything.

THE concept *pars pro toto* (the part for the whole) is at the same time always a *totum pro parte* (the whole for the part). This interchangeability goes even further: the rule may be changed into *pars pro parte* (a part for a part), and in this sense even into *totum pro toto* (all for all), without losing its validity.

The effectiveness of such interchangeability is perhaps most strikingly demonstrated in the vicarious sufferings experienced in the course of ritual sacrifice. Exchange—in the realm of magic—is by no means deception; it is rather the expression of the genuine validity of "equals."

In this equal validity of the whole and the part, two additional basic features of the world of magic emerge. These consist of equal treatment and equal significance—without differentiation. Equal treatment brings with it what we may call thinking by analogy or association, which is less "thinking" than it is a purely accidental association based on analogies.

Here, too, lie the roots of sympathetic equal treatment which magic man is able to mete out to everything which is, or even seems to be, similar. I mean: herein lies the reason why magic man feels things which seem to resemble one another as "sympathetic to," or "sympathizing with," one another. He then proceeds to connect them by means of the vital nexus—not the causal nexus.

As for equal significance, that is the first step in the process of drawing analogies. But to an even stronger degree it is an expression of the fact that the magic world is a world without values, in which everything is of equal significance or validity.

We need not stress that this is true solely of the early magic per-

d. Thus the hunting scene, for ample, already indicated mo- ents of evaluation. Here, in this ct of equal validity, appears the lation of the magic world to the hristian world of angels, which likewise not a world of values ut of powers. As such it repre- nts perhaps a partial projection the magic structure in the uni- erse, a mirroring in the heavens that structure which Christian an, growing conscious of his Ego, ought to externalize.

Despite this equality of treatment nd validity, however, there is tent in the magic unity that dis- repancy which hastens the mo- ent of break-through. This dis- repancy is the decisive moment ecause it is the one that releases ne capacity for consciousness. It ecomes visible in the contradic- ory character of the unity rela- onship, of which we have spoken. his discrepancy gives rise to what e have listed as the final charac- ristic of magic man: his magic action, enabling him to cope with ne spell of this magic interweav- g and thus escape it.

THIS *magic reaction* (the fifth characteristic in our enumer- ion) is the real content of the nting rite. The very fact of the e, supplanting natural chaos ith a defined and directed action, ows to what extent our hunting ample attests to a late period of velopment of magic man. Man —or the human group—is still only a co-actor in it; but he is already acting for himself. This represents a far-reaching step away from complete unity. The group, beginning to grow dimly conscious of itself as a unity (the Group-Ego), begins to free itself from its merger with nature, breaking that spell with a counter-spell of its own.

In this shattering of the ties, in this gradual emergence of the Ego, is revealed that polarization of the world—which in the mythical structure then becomes world-shaping and consciousness-forming. The magic reaction thus creates an opposing element and an arena of struggle or play for the individual involved.

This release from nature is the struggle which underpins every significant will-power drive and, in a very exact sense, every tragic drive for power. This enables magic man to stand out against the superior power of nature, so that he can escape the binding force of his merger with nature. Therewith he accomplishes that further leap into consciousness—which is the real theme of mankind's mutations.

This remarkable and deeply in- acles, taboos, forbidden names, which, if we think back on the magic structure of the archaic period, represents a falling away from the once-prevailing totality; this urge to freedom and *the constant need to be against something* resulting from it (because only this

being against creates separation and, with it, possibilities of consciousness) may be the answering reaction of man, set adrift on earth, to the power of the earth. It may be curse, blessing, or mission. In any case, it may mean: whoever wishes to prevail over the earth must liberate himself from its power.

DEEP in the magic structure, at least at the outset, man is earth-bound and earth-imprisoned, natural and primal, so that he can scarcely overcome this merger with the primeval forest. Then, in this magic structure, he makes the almost superhuman attempt to free himself from the jungle-like bonds and spell of his fusion with nature. Here lies the basis of all sorcery and magic, such as rainmaking, ritual, and the countless other forms by which magic man tries to cope with nature.

In the final analysis, our machines and technology, even our present-day power politics, arise from these magic roots: Nature, the surrounding world, other human beings must be ruled so that man is not ruled by them. This fear that man is compelled to rule the outside world—so as not to be ruled by it—is symptomatic of our times. Every individual who fails to realize that he must rule himself falls victim to that drive.

The skill needed in mastering and guiding our own being is still projected into the outside world. We may not have power over it, but, mindful of our forgotten heritage, we ought to maintain the right to guide it. The magic heritage—the striving for power—has not yet been overcome, in this split form as well.

Our attempt to shed light on the magic structure by means of a late magic scene bears the stigma of all such efforts. In that scene we presented in a rational way relationships which are irrational or prerational. We are, here too, forced to work with inadequate means. The irrational cannot be presented rationally.

TO give at least some idea of the manifold nature of the manifestations of magic, we should like briefly to discuss some of the best known ones. At the same time we must emphasize that we are dealing, for the most part, with forms of once valid magic that have become deficient: magic activity (hunting magic, rain magic, magic of the seasons, expulsion of the winter demons, etc., all of which are based on sympathetic effect, that is, on the similarity between the phenomenon and the magic means used); picture magic (fetishes, totems, taboos, amulets, jewelry superstitions, etc., based on the sympathetic action between picture and reality); word magic (oracles, taboos, forbidden names, etc.); touch magic (based on the

tal connections between those ings which once were linked—or example, parts of the body such s nails, hair, and the like); and x magic (love sorcery, fertility agic, and the like).

Nor must we fail to mention l those manifestations resulting om mediums, mediumistic and ypnotic states. At present these re being studied by parapsychol-gy and depth psychology. At-mpts are made to distinguish be-ween the subconscious and the un-onscious; and as a matter of fact, might be better to employ here he term "interconsciousness." For is illogical enough to designate paceless phenomena by means of patial concepts.

It is impossible to evoke the bundance of auditory effects, the ntire field of magic-acoustic sym-ols. The fateful pounding of the ungle drums, that heightened eating of the heart and throbbing f the pulse of a Group-Ego, that oncentrated and highly charged pitome of the innate vitality of he group-heart, which reduces to lence the voices and movements f the nocturnal jungle—who ould dare describe just this one nall yet so powerful sample of he magic forms of expression?

BUT we should like to recall at least those illustrations which epict magic man's fusion with na-ure in a purely pictorial way. We efer to the late drawings, paint-ings, and frescoes of magic man, in which man's merger with nature is portrayed so graphically that the entire picture is nothing but a plant-like amalgam, in which the bodies of the human beings depicted seem to merge right into the picture.

The tapestry-like nature of these pictures, which still partially survive in geometrical form in tile floors, mosaics, and tapestry designs, is of course most strongly expressed in tapestries. We must discuss somewhat in detail the pictorial material which reveals this aspect of the magic structure. Heretofore this aspect has never been clearly brought out; yet it may well be considered—more than a mere aspect—the basic nature of the magical.

Examples of this are numerous, down to the most recent periods. Apart from the cave drawings discussed above, this tapestry-like interweaving of man and nature emerges clearly, for example, from a wall painting found in the Weserhêt grave near Thebes, depicting two noblewomen. This wall painting dates back to approximately 1300 B.C. Dated about the same period is the "Negro Battle" which decorates a chest found in King Tutankhamen's grave. A "wagon journey," depicting perhaps "the abduction of Helen," and found on an earthenware bowl of Attic origin from the 8th century B.C., reminds one even more strikingly of

the earliest cave drawings—which have now been transferred from the inner wall of the cave to the outer wall (!) of the vessel containing the cavity.

The "Artemis as Mistress of the Animals," found on a Corinthian ointment jar of the 7th century B.C., is lost in a veritable sea of flower-like rosettes and exquisite ornamentation. Expressed differently, it is woven into a tapestry. A painting of "Hercules' Wedding Journey," found on a Melian amphora of the same period, possesses this same tapestry-like character. This interweaving effect is expressed with similarly graphic vividness on two Iberian vases of the 3rd century B.C., found at Liria (near Valencia).

Echoes of this magic interweaving are to be found in Arabian, Mongolian, Persian, Indian, and even in early Christian miniature paintings; there are examples in many 14th-century frescoes, such as the "Tour de la Garderobe" in the Palace of the Popes at Avignon.

THESE few examples may give some idea of the basic character of this magic world and may round out our efforts to depict it rationally by drawing upon magic ritual. It is impossible to imagine how totally interlaced that magic world is. It includes everything that constitutes the essence of the magic structure: ego-lessness and lack of consciousness, spacelessness, timelessness, and merged unity. But when this merger is presented pictorially, it already contains the first glimmerings of separation, the initial consciousness of release from this fusion with nature and its overpowering spell.

If we wish to experience even the slightest after-glow of the emotions of magic life, we must be able to visualize the integral relationship—or at least the relationship potential—between all things and persons as operative at any time or place; and we must do this without any attempt to evaluate the individually related "points."

This merging with nature, which in its spacelessness and timelessness also connotes a remarkable boundlessness, explains the well-founded powers of magic man—powers which survive today in the form of human mediums. Magic man possessed not only the powers of second sight and divination, he was also highly telepathic.

Today telepathy is based on a mass of authenticated data. Even the most hard-bitten rationalist can no longer deny its existence. It is explained in part by an elimination of consciousness, which obscures or blacks out the Ego and causes it to revert to a spaceless-timeless "unconscious participation" in the group soul. Clairvoyance may be interpreted in the same way. (Here let us note that the worlds of the ants and bees offer us a primitive form of "unconscious par-

ticipation" in the group soul. The individual insect occasionally "knows" when and where an event affecting the group occurs, so that insects of the same community, far removed from each other, often show the same reaction to events at the very same time.)

Man's nearness to nature, the broad extent to which he and nature are still undivided, his more fluid situation and his sharper senses make possible these phenomena of a spaceless-timeless character. Pictorially they are expressed in certain early drawings of the magic period in the dreamy, almost trancelike way in which the head, and often the whole body, merges with the surroundings.

WE have noted three pictures illustrating this heightened natural, sensory apperception of magic man—superior to our own. They come from human groups widely separated in time and place and are evidence of a magic attitude and the powers arising therefrom.

The oldest picture is a prehistoric cave drawing from Australia: here the aura is clearly in evidence and set in greater relief by the coloring.

The second picture comes from the 9th century A.D. It is of Irish origin and is a section of a full-page miniature portraying a Crucifixion. It was found in a psaltery in Dover.

The third drawing, like the first, comes from Australia and in some respects forms the link between the two others.

At any rate, from the clearly drawn radiations, appearing here on a group of no less than nine heads, it seems obvious that they do not represent head ornaments, or the attributes of a sun-god.

Perhaps the most arresting thing about these paintings is the *mouthlessness* of the figures portrayed. What this means is immediately apparent when one realizes to what extent these paintings are expressions of the magic structure—but not yet of the mythical structure. Only when myth appears does the mouth, to utter it, also appear. Indeed, myth and mouth are etymologically related!

HERE I should also like to stress to what extent magic man's authority is effective in the struggle with earth and nature. Even today it is still effective but, as consciousness has developed, it is now vestigial and expresses itself predominantly in a negative form.

This negativeness arises from the fact that an overstimulation of the magic components in present-day man brings a reversion to the magic structure. But today, in contrast to earlier periods, this is not the only or the dominating structure within us. In the course of time the magic structure has been transmuted into the mythical and

the mental, and both have weakened the magic structure within us.

Relapse into this magic structure means, therefore, a decline—that is, only when it is overactivized and endowed with a character of exclusivity. It is a dangerous act of sacrifice for us and our state of consciousness; yet it is one that is carried out in our time far more frequently than is generally supposed.

Gustav Meyrink, author of once widely read magic novels, has offered a good definition of what magic can be and how it can be recognized in mass reactions. His formulation is: "Magic is doing without knowing." Translated in terms of today, this phrase would read: *Magic is doing without consciousness.*

Today, for example, everything that arises on this plane as a mass manifestation is at the same time irresponsible, because absence of consciousness also means the elimination of the responsible Ego. The mass reactions and psychoses of our day are disturbing cases in point. Only where the magic structure in the individual still works through impulse and instinct does it realize its eminent, life-dispensing value in our day and age.

TELEPATHY, trance, precognition, telekinesis, levitations, dual personality, and many other "paranormal" phenomena are rooted in the magic structure of men and things, as we have described it. The day will doubtless come when man will study these phenomena in accordance with their structure. So long as we do not take this natural structure into account, we shall destroy the non-rational structure by our rational approach and, with it, the phenomenon to be studied.

At present the most important task should be the elaboration of a method for studying the magic structure. Materials for such a "method" are at hand. The way in which the question is put decides the answer that is forthcoming. So-called "paranormal" phenomena are not at all paranormal but fundamentally natural. Without certain telepathic powers, without traces of the magic structure, without a minimum of inner prevision (or the power of precognition), without sleep-like "intuiting," not one of us could live another day. And all of these powers arise in the main from the magic structure of our consciousness, still living within us at the present time.

THE ETHEL THOMAS CASE

by Edmond P. Gibson

For more than a decade, Dr. John F. Thomas of Detroit received communications that seemed to document the survival of his wife Ethel

ONE of the strongest cases for survival which I have come across in the literature of psychical research has been made in the communications of Mrs. Ethel L. Thomas to her husband, Dr. John F. Thomas, Assistant Superintendent of Schools for the city of Detroit. Living in Detroit, I came to know Dr. Thomas as Deputy and Acting Superintendent of Schools, and at that time became acquainted with the full record of his unusual series of sittings, both published and unpublished.

Dr. Thomas had been familiar with psychical research through a "reading acquaintance" for a long time, as an educator and psychologist. This familiarity was casual until a certain series of events caused him to look more deeply into the matter as an investigator.

In his rare little book, entitled *Case Studies Bearing Upon Survival,* published by the Boston Society for Psychical Research in 1929, he stated:

"While I had been familiar with the general literature of Psychic Research for over thirty years, preceding 1926, and had rather carefully read the reports of Richard Hodgson and Dr. James H. Hyslop, particularly the latter, my interest had not been sufficiently keen to call for any active participation during all those years. The nearest I had ever come to putting myself in the way of phenomena was attendance at one public spiritualistic meeting, about 1908.

"The death of my wife, in April 1926, naturally turned my thoughts to psychic matters, but I do not believe I would have undertaken these experiments, had not a friend who had had some experience with Mrs. Soule, of Boston, years back under a pseudonym, suggested that I see her. My first sitting with Mrs. Soule was in July 1926.

"A point that I want to emphasize here is that these investi-

gations were undertaken because previous interest was deepened by special circumstances, and that they do not represent a disturbance of emotional balance with consequent grasping at anything that might serve to steady one in an emergency."

THE first sittings were held in Boston on July 6th and 8th, 1926. They were arranged through the friend, and Dr. Thomas' name was not concealed. In these first two sittings, sixty-two correct points were made. They concerned Dr. Thomas' wife, his mother who had died in Indiana in 1921, and his father who had died in 1914. No incorrect statement was made in the series. He had received considerable information which could not have been known to Mrs. Soule and which was undoubtedly paranormal in content. Very much surprised by this result, Dr. Thomas arrived at the decision that he would be justified in widening the scope of his inquiry.

A project for investigation slowly developed in his mind. He decided to conduct it along the following lines, which would endeavor to avoid weaknesses which, he felt, he had found in other investigations:

1. To hold all sittings in places distant from his home.
2. To select sensitives who had never known the communicators.
3. To hold a series with his identity unknown to the psychic.
4. To make arrangements for this series through recognized societies.
5. To vary the sitter.
6. To conduct "proxy" inquiries, by means of a secretary-stenographer who had also never known the communicators.
7. To have a medium do automatic writing with no one else present.
8. To use extreme care not to give information to mediums and secretaries, and, contra, to give casual facts at times, intentionally, to see whether they would reappear in trance states.
9. To conduct carefully, to record accurately, and analyze critically all sittings.
10. To have the records studied by critics of scientific training.
11. To study the records at a university as a problem in abnormal psychology.
12. To set up experimental tests, ultimately, for awareness, for evidential memories, for facts unknown to himself, and for instances of continuing purpose.

In connection with this program, and prior to mid-summer 1929, Dr. Thomas had held 214 sittings

n Boston and in London. The Boston sittings were held with Mrs. oule. A total of one hundred and fty-nine sittings were held in all. Of these, eighty-two were held by Dr. Thomas in person, and seventy-seven were held by "proxy" itters, taking adequate notes. In England, fifty-five sittings were eld with sixteen sensitives. Twenty-one of these sittings were eld by Dr. Thomas, his identity nknown. Thirty-four were held y "proxy" sitters, using such nonymous objects as keys, trinkets, tc., which had belonged to Mrs. Thomas or to other of the communicators, as psychometric objects.

The records of these sittings were made in full and were analyzed in a record of some 1,500 pages. This record was summarized in Dr. Thomas' book, previously mentioned. It is long out of print and practically unobtainable, having been published in a tiny edition of 1,000 copies. It is an unusual book, in that it contains tremendous amount of evidence f discarnate purpose packed in he small space of 150 pages.

The sittings held before midummer 1929, together with later ittings through 1932, became the ubject of a thesis at Duke Uniersity and were later reported, afer being analyzed qualitatively nd statistically in much greater etail, in *Beyond Normal Cognition,* by John F. Thomas, Ph.D., published in 1939 by the Boston Society for Psychical Research and Bruce Humphries.

Further sittings, from 1932 to 1940, were in process of annotation and arrangement for a third volume at the time of Dr. Thomas' death near Detroit in 1940. The unpublished notes and manuscripts are in the keeping of the American Society for Psychical Research in New York City.

THE keynote to the unusually evidential series of communications seems to have been struck by Ethel L. Thomas, the principal communicator, in the sitting of Sept. 3, 1926, held with Mrs. Soule in Boston. In this sitting the communicator stated:

"I am the most alive dead one you ever saw, and I have plans and hopes for cooperative work, which will keep us busy and happy and give us a new life together."

This purpose was carried out in an extremely veridical series of communications, which extended until the time of Dr. Thomas' death. They were held with such sensitives as Mrs. Gladys Osborne Leonard, Mrs. Eileen J. Garrett, Mrs. Warren Elliott, Mrs. Minnie Minerva Soule (the Mrs. Chenoweth of Dr. Hyslop's investigations), Mrs. Hester Dowden, Mrs. Annie Britain, Mrs. Mason, Mr. Sharplin, and many others.

Most of the "proxy" sittings in London were made possible through the cooperation of Mrs. Muriel Hankey, who acted as secretary for many of the sittings and took short-hand notes. It seems doubtful that any other such extended series has been recorded in such meticulous detail. I know of no such long series which has been critically analyzed, for success or failure, with such a degree of exactitude.

The Ethel L. Thomas communicator succeeded in her purpose with a large degree of success despite several different "proxies." She carried her purpose forward for fourteen years. If any communicator has been able to prove personal survival, she has undoubtedly done so with the highest percentage of success.

Space limits the amount of pertinent survival evidence which may be presented here. However, it may be remarked that, in his analysis of the evidence accumulated in 1932, Dr. Thomas arrived at the following totals for the combined sittings up to that time:

"Total points made	1,908
Unverifiable	99
Inconclusive	89
Verifiable	1,720
Points Correct	1,587
Percentage correct of Total Points	83.2
Percentage correct of Total Verifiable	92.3."

EXCERPTS from the following sittings may serve to illustrate the quality of the communicated material:

Mrs. Soule (Dr. Thomas, sitter): Jan. 10, 1927.

E.L.T. communicating: "I had a small diary I once started to keep, but I did not keep it up, but I think among my old things you may run across it. It was not very large and leather, and had some very full days and then some skippings, and less and less, and I think the last date was 17, but am not sure but think so."

[This diary was later found in a bookcase among papers of a woman's club to which Mrs. Thomas had belonged. No member of the family remembered it. The first entry was on Jan. 7, 1917. The last entry is under the printed date of Jan. 15, 1917, although the entries actually covered a period of seven weeks and some of the pages had been redated, with other dates filled in.]

Mrs. Soule (proxy sitting): May 2, 1927.

E.L.T. communicating: "I have tried to give you a few definite things today which may help you case, and I want to ask you and the boys if you remember some shells that were like snails? There were many of them about without anything in them, but sometimes they were inhabited. And there was rather a large rock that was

ddish color when wet but some-mes was dry and used as a seat. want to give you four names: Iabel, Frank, Allen and Blanche."

[The large rock, red when wet, as on an adjoining lot to that f the Thomas cottage at Wall ake, Michigan. This the family ccupied during the period 1910-920. The names were correct and eferred to nearby cottagers. The ıention of snails was pertinent, as as also the use of the rock as a eat.]

E.L.T. communicating: ". . . nd I repeat what I said at nother sitting, 'you can't lose me,' nd while it may seem strange to vrite it in this way after the seem-ng tragedy of the first separation, know you will understand me, lear, and know that death did ot kill my sense of humor."

Dr. T.: "Yes, that is one of the irst things that I have found out ere."

E.L.T.: "It would be a tragedy ndeed if death so changed us that ll the gay and happy badinage of ife were lost. I am glad that it oes just the reverse of that."

Mrs. Vickers (Mrs. Elliott, sit-er): May 11, 1927, London.

E.L.T. communicating: "She ays she is jolly glad that heaven not like what she was taught vhen she was a little girl. She kes to be about and doing hings."

[Dr. Thomas notes that this desire for activity was a pronounced characteristic of Ethel L. Thomas.]

Mrs. Soule (Dr. Thomas, sitter): July 20, 1927.

E.L.T. communicating: "That is all a bit of fun."

Dr. T.: "Yes, I could follow you all right."

E.L.T.: "You ought to; you always did and I hope that I have not changed so that you will think that I have been glorified by death. That is not a joke, for I think the average person has a feeling, that it is hard to surrender even in the face of personal experience, that death does in some mysterious way change us. It was a surprise to me to discover that there is no more change than one might feel in going from one city to another, a few old associations not quite as vividly in the mind, but largely because the new ones are so lovely. I think perhaps that may be one of the reasons that I do not remember quickly the things that I am asked about and that is one reason why I prepare for these examinations."

Dr. T.: "I think you have passed them pretty well."

E.L.T.: "I want to be sure that I get as high a percent as I should in order to remain in my class. . . . I love you dear, and if I do not refer to it each time, it is because this seems somewhat like a school examination where the best

papers may be read for the benefit and discomfiture of the less elegant pupils."

Mrs. Soule (Dr. T., sitter): Aug. 9, 1927.

E.L.T. communicating: "Let me see if I can get this to you. It was a place where we went and water was brought for use at the table, drinking, and it used to seem sometimes as if we were always forgetting to . . .

Dr. T.: "Oh, I know what you mean."

E.L.T.: ". . . get it until the last minute and then, 'Oh, the water!' and it always seemed such a surprise that we did not think of it before."

[Dr. Thomas recognized this as a definite reference to the cottage at Wall Lake, where water had to be carried from a well. He described the scene as typical of their early cottaging experience.]

E.L.T.: "A horse was there . . . but in that same connection do you remember a man with a beard and a very rough exterior but good natured and kind? And also a name which began with 'A'? Beard all over face . . . no chance to see his chin at all?"

[This description was accurate and applied to a Mr. Andrus at Wall Lake. The horse ran in a vacant lot between Mr. Andrus' lot and that where the Thomas family went to get their drinking water.]

Mrs. Soule (proxy sitting): Ja 23, 1928.

E.L.T. communicating: "I hav been looking over some phot graphs which are at home, th were taken of sister and I togeth a long time ago. They are n snap-shots but were taken aft we had taken part in somethin where we wore dresses made f the occasion, and in the pictu they look white and I think ve pretty . . . the dresses, not t girls, I mean; I wait for you say, but I may have to wait a lo time for you to say it."

[Dr. Thomas subsequent learned that there was such a pi ture at the home of E.L.T mother, in a sleeping room. H had never seen it.]

Mrs. Soule (Dr. T. sitter) Sept. 16, 1927.

E.L.T. communicating: "I wa to refer to a ride which we us to take near Orchard Lake [ne Pontiac, Mich.]. Yes, and a litt bridge we rode over that gave a view of the lake as we a proached it. And the strea flowed from the lake. And as recall our life together, we near always had some water in o view, our picture of life."

[Mrs. Thomas, as a girl, h lived near a river. Dr. T. kept canoe on the same stream near After marriage they had mai tained a cottage for years at W Lake and still later at Orcha

ake. Dr. Thomas at first doubted e story about the bridge, as on amination he found a road cul- rt at the outlet to the lake. owever, an old resident of Or- ard Lake informed him that at e time that the Thomas cottage as built, there had been a small idge at the place. Before build- g the cottage, the Thomas fam- y had used this road and bridge reach a picnic spot on the lake ore. Dr. Thomas did not remem- er the bridge. The best view of rchard Lake is afforded at the utlet to the lake, the location of e present culvert and former idge.]

Mrs. Soule (Dr. Thomas, sit- r): April 11, 1927.

E.L.T. communicating: "I have en watching everything that has en going on among my friends t home . . . and always with the lea that I will recall something ere."

Dr. T.: Well, you know you ave recalled a number of remark- ble things, so you are getting that rough all right."

E.L.T.: Yes, and I will con- nue. I want just now to say some- ing about gum . . . gum chew- g and someone who has taken it as a little habit which is not rious, as a kind of joke, for I ave seen a piece taken from a vest ocket, unwrapped, and put in the outh with a little smile and someone cried out, 'You chewing gum!' "

Dr. T.: "Was the one who cried out a lady or a gentleman?"

E.L.T.: "A lady, and the answer was, 'Just for fun, someone gave it to me,' and then there was a general laugh. Gum chewing is not tolerated in our family, is it?"

[About 1906, Dr. Thomas had a habit of chewing gum. E.L.T. was critical of this, and he broke the habit. Afterwards he always refused gum when it was offered to him. In March 1927, someone had given Dr. Thomas a piece of gum while he was at the Board of Education office. He had taken it home and a few days later he took it from his vest pocket and proceeded to chew it. His daughter-in-law exclaimed at this lapse from a long sustained prohibition and pretended to be alarmed about it.]

IT might be well at this point to leave the anecdotal excerpts from sittings, and to examine some typical scripts to show the method by which they were recorded and evaluated. The following material is taken from Dr. Thomas' unpublished records of sittings, which followed the writing of his last book, *Beyond Normal Cognition.*

Mrs. Leonard (Mrs. Hankey, stenographer): April 10, 1937.

Feda: "She did send a little word to Mr. Buddy [Feda's

name for J.F.T.] quite lately through another source. 'M' somebody . . . 'M' . . . she is building up a big capital 'M.' Murul, do you know something about this, through M, and it isn't your name? It doesn't mean you, but did you know something about what she got through 'M' or to 'M,' to get a message through for Mr. Buddy. Well, 'M' is right. I have waited and she doesn't take it away again. Will you tell him that through someone whose name was 'M' she did send a message a little while ago. She is trying to get the time. It wouldn't be more than a week ago from now you see, perhaps a couple of weeks ago. She told him something that he had been doing lately, you see."

[Dr. Thomas comments that Mrs. R. M. Thomas tells him occasionally of impressions of E.L.T. received through a Mrs. Kaiser.]
Record L. 5306. Points, 4; Correct, 2; Unverifiable, 2.

Feda: "There is rather a peculiar condition around Buddy just lately, a rather unsettled, a rather funny condition that is partly set up by other people, that affects him and is around him, this condition, it is around him. . . . It doesn't make any difference, that, but it is the material condition that is so much altered, and when she was here on earth the very things that have happened now were what they planned and talked about, some of them were. . . . Not long before she passed over, not long before that, especially within the year before she passed, oh they had talked so much about when he would get things to happen, just as they have happened to him now. And she would like to so much have lived to be in some of the things with him now in the physical body, but she knows, of course, it is impossible."
Record L. 5307. Points, 4; Correct, 4.

Feda: "There was a name like Morris or Morrison very much connected with the condition she was with him in, the time she is speaking of. . . . She has thought of it again lately, because he has been linked up with that same name again rather closely. . . . But she doesn't think it is the same person, do you see, she doesn't think so; it is only coincidence about the name."
Record L. 5308. Points, 4; Correct, 4.

Feda: "You remember he asked her a question about the boy what boys? The boys, she says, *the* boys. Well, that name Morris or Morrison is very much connected with that, and she says he will find what she said in together with that question of his. It is some

ing to do with Sunday mornings, asn't it, she says. Well, that will mind him of all those conditions at were then."
ecord L. 5309. Points, 2; Correct 1; Incorrect, 1.

[Dr. Thomas makes the following note: "The connection of the uestion about the boys with the rticular name Morse is to be und in the fact that when I as associated with Mr. Morse in e Washington Normal School as during the period when the uestion would have been applible to the boys."]

Feda: "Marshalling? Not a ame is it? Marshalling? No, I on't think it is a name. It is doing something . . . getting into der . . . yes, that's right. That as to do with Sunday mornings gain. You know, this is a long me ago since he asked her that uestion. That again has come in er mind, she says, because of oughts of his, you see, again tely. He hasn't wanted to ask er that again lately, but he has en reminded of the conditions at made him want to ask the uestion. Does he know anything out processions when she was re, about them making processons, or having processions? I el, oh, she is taking me back to time when she was here. And feel a sort of excitement and a rt of busy-ness, not a business, Murul, but a busy-ness. And like people getting ready for something and it is early in the morning, and I am getting ready and there is lots of other people getting ready . . . for the same thing. And lots of boys. . . . But there is an impression of a visit from, a visit of someone important coming to them you see . . . and as if they thought it was an important event, and they got to be all prepared for it, and all got ready. And Mrs. Buddy was as excited, awfully excited she was, and there seems to be a feeling of, oh we must get some people ready . . . they had to be gotten ready. And that people like Mr. and Mrs. Buddy had got to see they did get ready and that everything was prepared and in perfect order. . . . This wasn't a Sunday, this was in the week . . . there is a bell ringing to let people know it is time to do something. It is the morning, well a lot of it is going to happen in the morning. . . . All day it is important, but there is something in the morning that is specially important to Mr. and Mrs. Buddy, or was."
Record L. 5310. Points, 15; Correct, 10; Incorrect, 1; Unverifiable, 4.

[Dr. Thomas makes the following note: "The remark in L. 5309 about boys leads by association—more or less uncontrollable, I think—to thoughts of the lines of boys with which E.L.T. had to do

in the school cafeterias. I think there is also here an attempt to refer to our former home at 295 Alger Avenue, near which I had parked and past which I had driven on March 13th and April 4th, in connection with attendance at the North Woodward Congregational Church.]

Note by E.P.G.: Mrs. Thomas had been in charge of the organization and operation of a series of lunch rooms in the Detroit Public Schools before her death.

Record L. 5311 contains information which Dr. Thomas had not been able to verify up to the time of his death. It is here omitted, as is *Record L. 5312. Record L. 5313* consists of a very laborious procedure of Feda's in which she takes almost a page to make three correct points out of a total of four.

Feda: "Maggie. There is someone that Mrs. Buddy used to have a good deal to do with at some time. I think the name is Maggie or Meggie. In her earth life she had a good deal to do with the Maggie. And I feel that she liked her and Maggie liked her. And they seemed to be rather close to each other for a time. She was a very—Maggie would be—rather in their lives, rather close to them for a time when Mrs. Buddy was here, Maggie?

"I have got a feeling it has something to do with a joke too; something that was rather funny and something that Mr. and Mrs Buddy would joke about and laugh about in connection with Maggie What she did or didn't do, Maggie's doing, what Maggie did, was the subject of a good deal of talking and laughing about it."

Record L. 5314. Points, 5; Correct, 5.

[Dr. Thomas in a short note states that the Maggie was a Mrs Potter and was a close friend of E.L.T. at the time they had the Wall Lake cottages.]

This partial record of a sitting is not given as the best example of the work of Mrs. Leonard's control, "Feda," but rather as a sample of Feda when in this particular sitting, which is long, she seems to be in a somewhat garrulous mood and is relaying information which is in the main correct, but in a very expanded form.

In the total material there are thirteen topics making up a possible 103 points concerning factual matters. Of the total points, eighty one are correct, four are incorrect five are inconclusive, and thirtee are unverifiable.

A similar sample from a very evidential sitting with Mr Garrett follows. It is much too long to be printed in full, but illustrates very well the differences in method in the two sensitives.

Mrs. Eileen Garrett (Mrs. nkey, stenographer): July 13, 36.

Uvani: "It is I, Uvani. I give u greeting, friend."

Mrs. H.: "Good morning, vani. If I give you a letter, do u think you can give me some nditions regarding it? It is not very new letter."

Uvani: "I will do my best."

At this point, Mrs. Hankey pre- nted to the sensitive a folded let- r from Dr. Thomas, dated Aug. , 1935, containing instructions as proxy sittings.

Uvani: "Would you suppose for moment that when the person rote this letter they were a great al more disturbed than at pres- t?"

Mrs. H.: "That I cannot say."

Uvani: "Because I have a sense at this was written in a rather, would say, in an almost emo- nal way. I have a sense that ere is a lady connected with this ter. That the lady has passed er, and I have so definitely a eling that a gentleman might ite rightly have wanted to make contact through this letter. Let e be perfectly clear on the point at he was not emotional over e loss of the lady alone when he rote this, but he seemed to me to ve written this at a time when himself was certainly de- essed. . . .

[Dr. T. notes that this interpretation of his letter writing of the year before is inconclusive, although he was in a somewhat depressed mood at that time.]

Uvani: "Now let me tell you that the lady connected with it doesn't seem to me to be a stranger to communication. It would seem quite definitely that the lady has communicated in this way before. There is a strong link, a peculiarly strong bond of companionship. Here are two people, I think, who have not been severed by what you call the activities of death. Rather, may we say that their points of view have been enlarged."

[Dr. T. notes that these remarks are entirely apropos, but not objectively verifiable.]

Uvani: "The lady in question, please, although she had had quite a severe illness, must have nevertheless recovered a little and then the end came a little suddenly. I mean the lady had been ill, made some form of recovery, and then I think the passing out was a very rapid one."

[Note by Dr. T.: "Points given about the illness and death of E.L.T. are applicable."]

Record L. 5146. Points, 3; Correct, 3.

Uvani: "This lady is rather—I will give you such description as I can, please—I have a very strong sense of her being brought up in

a quite orthodox attitude that would certainly savor of nothing of this nature, orthodox in her understanding, in her household and in her relationships to life." [She had been brought up in a Methodist family.]

Uvani: "She is not in the least orthodox herself. Rather would I say, with a vision which had within it something of a profound spiritual quality, alert, responsive, emotional, and yet over that a very responsible veneer. She is about as tall, though I cannot make comparisons—you are 5'3" or 4"?—she is hardly as tall as yet, maybe around 5'3", I think." [Actually, about 5'7".]

Uvani: "She had a very good figure and a very good carriage. One is impressed with the carriage. Quite a clear complexion, sometimes in earlier days the color was very good. The eyes are hazel. The brow is low and artistic. The brows are particularly well-marked. A very good neck."

Record L. 5417. Total, 11. Correct, 9; Incorrect, 2.

[The only errors in the above description were that the eyes of E.L.T. were not hazel, and that she was taller than stated.]

The fragments above are taken from a very long sitting, consisting of thirty-seven topics. They include topics *L. 5415* to *L. 5182,* inclusive.

The scoring is as follows: *Total points, 134; Correct, 96; Incorrec 24; Inconclusive, 9; Unverifiabl 5.*

A few items from other unpub lished sittings held for D Thomas with Mrs. Osborn Leonard in London, with Mr Hankey as the proxy sitter an recorder, seem to indicate a de gree of precognition on the pa of the Ethel L. Thomas perso ality concerning Dr. Thomas' ap proaching death.

Mrs. Leonard (Mrs. Hanke sitter): Aug. 6, 1938.

Feda: "There are conditio and places and work and interes in which Buddy [Dr. Thomas will be very, very happy when comes over. He is not going ye Isn't that a nuisance? Not just ye That is all she wants to say abo it, and she thinks that will enough for him for the pre ent. . . ."

Mrs. Leonard (Mrs. Hanke sitter): May 19, 1939.

Feda: "But please tell M Buddy that she is getting ve much nearer to him. And will y please say to him, 'Yes, he will with me; he will be with me once, when the time comes. No and again, lately he has thoug about his passing more than used to. Tell him, please, this not evidence,' she says, 'but I wa to tell him. It will be evidence a way because it will answer t

thoughts he has been thinking, but we wouldn't ask you to ask. There will be no difficulty, no confusion, just an emerging from a shell that he no longer needs, and joining me in—will you say the outer world, please, the outer larger world. . . .'"

Mrs. Leonard (Mrs. Hankey, sitter): Oct. 13, 1939.

Feda: "Tell him I like to help with these other cases, because the more evidence I can get about anyone—it does not matter who it is—the more it supports the evidence for *my* survival, *my* existence . . . and she does want him to know, oh she does want him to feel sure that when he passes he is going to meet her, Mr. Buddy is, the 'cipient is going to meet the communicator. . . . 'We shall meet, tell him, and we shall go back; we shall go back to the very best and happiest of the old days with all the new information and knowledge we have gathered in the meantime.' She says, 'I want you to tell him that.' She doesn't often send messages like that, she says, 'this is an indulgence,' but she wants to say it, do you see?"

Mrs. Leonard (Mrs. Hankey, sitter): April 10, 1940.

Feda: "'My position to him is altered. I am nearer to him. I am nearer to him than I have ever been before, but I am trying to make him understand. This is not something that I am doing, or I have done myself only. It is because of certain things happening to him that I am nearer to him. I want to make that clear, certain changes in him and about him. . . .'"

Mrs. Leonard (Mrs. Hankey, sitter): August 26, 1940.

[Last proxy sitting held for Dr. Thomas before his death.]

Feda: "And will you tell him that she feels fine; she feels fine! She feels young and she feels so well. She knows that he sometimes compares other people around him with her, and she is laughing, as if to say, 'Tell him I get his thoughts about it, and give him all my love, and tell him I am just the same, I am just the same!'"

DR. JOHN F. THOMAS, Detroit Deputy Superintendent of Schools and President of the Michigan Educational Association, died on Nov. 21, 1940 at 2:10 A.M. at Redford Receiving Hospital, from injuries sustained in an automobile accident that took place the previous day. He suffered from a skull fracture and other injuries, and did not regain consciousness. The car in which he was riding, driven by Edward Butler, Board of Education statistician, collided with a farmer's truck at the intersection of Orchard Lake Road and Ten Mile Road northwest of Detroit. The

farmer and his son were killed and Butler was seriously injured. Dr. Thomas was sixty-six years old.

And at 2:10 A.M. in his private office in his home, the electric clock stopped. The plug was pulled out at the baseboard. The author of this article saw the clock and heard of this curious phenomenon immediately afterwards.

The author desires to express his in debtedness to the American Society fo Psychical Research for permission t quote from the records of Dr. John l Thomas, and to others who have con tributed in any way to these record and to the American Society for Psych cal Research for permission to quot from the publications of the Bosto Society for Psychical Research, which now amalgamated with the Americ Society.

LETTER TO THE EDITOR

To the Editor, TOMORROW:

In his article "The Medallion," published in the Spring issue of TOMORROW, Dr. Carlo Marchesi described how a medallion worn by his wife fell off its chain —seemingly without any break in either the chain or the medallion.

The author implied that this may have been a case of de-materialization and immediate re-materialization. Dr. Marchesi also quotes a jeweler, who referred to the object as "a miraculous medal," as stating that there was "no apparent way that this medal could slip off the chain." Thus the author, and the editors who published this article, permit the assumption that a supernormal event took place, somewhat along the lines of cases that were endorsed by such noted physicists as Gustav Theodor Fechner and William Crookes.

I submit that the author ignor the probability that the med (presumably not a "medallion which is a decorative locket th may be opened or closed a usually contains the photograph drawing of a loved person) w fastened to the chain by a s metal link, a so-called jump-rin This link, well worn, may eith have opened or broken, and w lost in the accident. I have ne seen a medal fastened to a cha that was not indirectly held such a link, and I fear that t religious character of the me may have led unsuspecting read to rashly apply a miraculous pothesis to the article in questi

Nicola Brunori, New York, N.

THE NON-MECHANICAL MIND

by Kenneth Walker

we are to advance our knowledge and understanding of the human mind, r's noted physician believes, we must look to the Orient for progress

N the last issue of TOMOR-ROW (Spring, 1954) Mr. Phil-H. Bagby, in his article "White-lad: A New Appraisal," discussed Je Cartesian view of the universe d pointed out that, although the ea of mechanism had been ex-emely helpful in certain fields of owledge, it had proved entirely eless to the psychologist. In spite its unsuitability for their pur-ses many psychologists still cling this *philosophy of mechanism.* ne of the fundamental ideas in it that everything in the universe s a definite and separate location space. Another of its axioms is at two things can only interact they are in direct contact, or if ey are linked to each other by object or by a force which asses between the two.

In order, therefore, that psycho-gical phenomena may qualify for terpretation in terms of mechan-m, it is found necessary to at-ibute to them a position in space. This is sometimes granted them by assuming that they are located in the head—merely because thinking is associated with changes in the brain.

Yet, this idea of "mechanism," with which I am here concerned, is no more situated in my head than it is situated in my big toe, or within the room in which I happen to be sitting. Thought has no location at all and bears no relationship to the concepts of space and position. *It is impossible, therefore, to make any use of the idea of mechanism when working on the subject of psychology.*

It is useless to attempt to interpret *psychological* phenomena in terms of "mechanism," and it is still more futile to attempt to make use of "mechanism" in the field of *parapsychology.* Yet, as Mr. Bagby points out, there are writers who still attempt to do this. In spite of the fact that telepathy does not conform to the law of inverse

squares, there are people who struggle to account for it by postulating the passage of a wave of energy between the two experimenters.

P. D. Ouspensky does not do this, but he has recourse to higher dimensions of space in his efforts to explain, along mechanical lines, certain psychological phenomena. It has to be admitted that it is exceedingly difficult to abandon a method of thinking which has been productive of such excellent results as has the theory of mechanism.

YET, if anything is now obvious, it is that the Cartesian philosophy has to be put on one side if the discoveries of the parapsychologists are to be fitted into a coherent pattern of ideas. Difficult though it be to discard mechanism, it is essential that we should begin to think in an entirely new way whenever we enter the fields of psychology and parapsychology.

How difficult it is to alter a habitual way of thinking was well illustrated by the painful adjustments we older people had to make when Albert Einstein rendered Newtonian physics unsuitable for use in certain fields of physics. Fortunately the next generation had less difficult adjustments to make, because their minds were unencumbered with obsolete ideas.

To be able to think in a new way is, therefore, an urgent requirement, and not only in the limited fields of psychology and parapsychology. All of us are apt to forget, at times, that the mechanistic view of the universe given us by the scientists reveals only a single aspect of it. The practical results that the scientists have obtained by looking at it from this angle, have been so brilliant that we are dazzled by them and often fail to realize the limitations of the Cartesian view of the universe.

MR. BAGBY, in his TOMORROW article, has suggested the use of Alfred North Whitehead's *philosophy of organism* as a means of escape from the scientists' closed circle of thought, and the suggestion is an excellent one. Whitehead not only provides us with a means of escape from it but he points out to us the many blank places left in the scientists' mechanistic scheme of thought. He draws our attention, for example, to the woeful lack of connectedness in the events which scientists describe and demonstrates the fact to us that their mechanistic hypotheses does not explain basic facts of our experience. Certainly, events that are nearest to us, namely our inner thoughts and feelings, have no relationship to mechanism at all.

Mr. Bagby noted how skilfully Whitehead obliterates the great gap between the external, material world and this inner, intangible world of feelings and thoughts. He draws them so closely together that

f the end they seem to be made ut of the same raw material. There are, of course, two possible ways of unifying thought and matter: the materialists' method of degrading thought to the level of matter, and the idealists' method of raising matter to the level of thought.

By introducing the idea of "prehension" into his philosophy, Whitehead performs the latter operation for us and *raises the level of matter to the level of thought.* At the same time he restores mind and life to a universe deprived of both of these qualities by the scientist. Instead of being forced to look at the universe as a great futile machine devoid of all intelligence, we see it as something more akin to ourselves, as a mighty living and intelligent organism striving towards a goal too vast for our own tiny human minds to envisage.

With a living and intelligent universe such as that pictured by Whitehead, a universe in which everything is connected by "prehension" with everything else, the parapsychologist is able to work. He is no longer forced, by lack of any alternative, to explain telepathy by means of thought waves travelling through space, and he begins to discern how parapsychological phenomena can be fitted into the general scheme of things.

Whitehead's conception of the universe has much in common with the view of it given by the world's oldest and, in the writer's opinion, finest philosophy, the ancient philosophy of the Vedanta. For the Vedantist, man's individual consciousness is not a separate and isolated thing but is a part of that great Universal Mind that exists, in varying degrees, in everything that is and there is much that can be said in favor of this idea.

Nature admits of no gulfs in her works and, having recognized the continuity of matter and energy, it is time that we went boldly forward and acknowledged what has not yet been recognized, *the continuity of mind.*

It is true that categories are helpful to our thinking, but we must never forget the arbitrariness of many of the divisions we have made. Beneath the visible phenomena of the universe, and their apparent separateness, there stretches an unbroken substratum of consciousness and thought from which these seemingly separate manifestations of mind have sprung. Such is the teaching of the ancient Hindu philosopher on the subject of consciousness and thought.

IT is important to remember that this conclusion—that man partakes of a common consciousness—is not just a conclusion reached by the working of a logical mind. It is a truth capable of being experienced. The goal of mystics of every country and of every age has

been to merge with the consciousness common to all living things, and in order to do so, they have subjected themselves to certain inner disciplines.

There are various obstacles to be overcome before they can enjoy the mystic's unitive experience. The first hindrance that separates them from that which is infinitely greater than themselves, is their own puny egoism; that is to say, the circle of petty prejudices, desires, likes and dislikes, vanities and dreams in which all of us habitually revolve. To reach this wider state of being, men must first escape from those petty tyrannies, imaginings, loves, hates and vanities which constitute their personalities.

The second requirement is that we should be able to stop, for a moment or two, the inner rumble of associative thoughts, and this is an equally difficult task to accomplish. However hard we struggle to obtain inner quiet, the noisy traffic of associative thought continues within us, drowning all else.

To attain the inner silence we require, something other than direct opposition is necessary, namely, a withdrawal of attention from its usual place and a directing of it elsewhere. It is then only that the receptive state known to Heraclitus as "listening to the essence of things" is reached. Freed for a moment or two from our ordinary automatic thinking and from our petty personalities, the sense of separateness goes and we partake of an entirely different state of being. It is a state in which such concepts as here and there, yours and mine, and even the concepts before and after, seem to have lost their relevance.

IF we accept the view of Whitehead, of the Vedantist and of the mystic, that everything in the universe prehends or is potentially aware of everything else, then the real problem before us is not that telepathy sometimes manifests itself—but that it manifests itself so rarely.

We now have to ask ourselves why the results obtained in the laboratories of parapsychology are so uncertain.

Why do we not obtain positive results more consistently?

The explanation is the very simple one that Western psychologists really know very little about the higher functioning of the mind. Because the founders of the modern school of Western psychology were medical men, they were almost entirely concerned with maladjustments on the lower levels of the mind. This being so, we Westerners do not know how to bring about, at will, the changes necessary for the functioning of its higher activities. We have to rely on chance for this, and this explains the erratic results we obtain.

It has been my habit, during the

ast ten years, to inquire of experts in parapsychology how they select subjects with whom to work, and what is the inner state of these subjects when a high incidence of positive results is being obtained. So far as I can see, no method of selection has yet been evolved, and little or nothing is known about the psychological conditions favorable to the functioning of the Psi factor. All that the experts can say with this subject, is that clairvoyance, precognition and telepathy are activities of an emotional rather than of an intellectual nature.

IT would seem also to be true that the exercise of reason interferes with the working of the Psi factor. This is supported by the fact that ever since the dawn of history, the world's soothsayers, clairvoyants and readers of omens have made use of different ways of withdrawing their attention from the circle of mechanical and associative thinking and of placing it elsewhere. Arab clairvoyants direct their attention on to patterns of sand, on a flat dish or on to the grounds of coffee lying at the bottom of a coffee cup; the priests of Babylon and Greece gazed at the entrails of slaughtered animals, and the modern gipsy either looks at cards or into a crystal.

All of them would seem to be engaged in the same work of damping down discursive thought, so that the faculty of direct perception may come into play. But these are crude and unreliable methods of bringing into action the higher faculty of the mind capable of direct or *immediate* perception. It is not in the least surprising that the results thereby obtained are extremely erratic.

It is unfortunate for the progress of Western psychology and parapsychology that so few workers in these fields have any personal experience of Eastern psychological methods. C. G. Jung once remarked that, so far as knowledge of the working of the human mind is concerned, we Westerners are as children as compared with the Orientals. The writer of this article fully endorses this dictum. He does not claim to be an expert psychologist, in the ordinary sense of those words, but whatever knowledge he possesses on this subject—and he has been keenly interested in it for more than thirty years—has been gained from Eastern rather than from Western teachers. In his opinion, it is along Eastern lines that progress in the understanding of parapsychological phenomena is more likely to be made.

The British Journal

of

Psychic Research and Survival

"LIGHT"

(Founded 1881)

Approaches the subject with discernment.

Published monthly. Subscription rates (International money order):

12 months $3.00 6 months $1.50

Postage Paid

16 Queensberry Place, London, S.W. 7

EXPLAIN, PLEASE!

by Julian Franklyn

Whose voice, speaking with Tom's unique accents, was on the telephone that weird Tuesday night, shortly after nine o'clock, February 9, 1954?

WHEN I heard, some five years ago, that my wife's sister, who had stayed in the Yorkshire town where the family had settled almost fifty years earlier, was engaged to be married, my main interest lay in the "comic" sound of the name that she would assume. Let us call it *Snigglesthwaite*. It was not that, but to the Londoner it was equally funny.

In due course Marjorie became Mrs. Snigglesthwaite, and I solved the wedding present problem by selecting a nicely grained piece of walnut wood and carving it in the form of a rather ornamental, but essentially practical, bread-board. Having wood-carving among my skills (or semi-skills), I find it the perfect solution to such problems. In addition to its being cheap I get some fun out of the execution, produce a unique gift and, at the same time, record the occasion on the reverse. I recall how I grinned over every carven letter of the name "Snigglesthwaite."

When Marjorie's family began to arrive, which it did with a spectacular first installment of twins, her husband found that his job was not good enough and, as nothing better was to be had in Yorkshire, he migrated to London, where for the first time I met him.

I did not take to him.

He visited my home a number of times at week-ends, and I did not get to like him any better. There was just *something* and I couldn't say what. I told myself that it was his ungainly name, but I knew it was not, because first of all there is nothing fundamentally wrong with the [prefix] *thwaite* group of surnames. They are old established and dignified, and even to the laughter-loving Londoner they do not present anything but a mild source of fun. Anyway, I called him "Tom."

I blamed the expanding patch of baldness on the crown of his head over which he brushed a lock of hair, and even while I laid the blame there, I knew I was deceiv-

ing myself, because I am as bald as a badger.

I attributed my distaste to the flicker of reflected light from his spectacles, and knew it for nonsense because from time to time everyone's spectacles (including my own), throw back a reflection.

I was angry with myself for not being able to get to like him any better. I blamed his political outlook which did not coincide with mine. What a foolish notion! I never discussed politics with him, and besides, I know and like many people who do not share my political views. It was "just one of those things." Each time we met, I found out afresh that I did not like him, and was furious with myself because I am acquainted with—and like—some real scallywags, while he's an exemplary character I have to reject without reason.

Suddenly it struck me! His voice! I just *hated his* voice. Not his dialect. Yorkshire dialect is yeoman, full of interest, pleasing. The Yorkshire speech form is slower, more deliberate, fuller, rounder, richer, than our clipped London "Cockney." The tone of the Yorkshire voice is deeper—perhaps more musical than the Southern tone, but these Northern characteristics—accent, intonation, timbre, pitch, blend into a whole to which I have always been pleased to listen. Tom's voice was a misfit. It was on the shrill side, eager and rapid, ill-fitted to the Northern shape of his diction.

That was it! I had found it at last. In this discovery was some measure of balm, but having pinpointed the cause did not assist me in devising the cure. I still did not like my brother-in-law. His voice irritated me beyond endurance, so how could I get closer to the real man, whose manifold virtues I was prepared to admit?

I was pleased when, after several rises in wages, he was so well established that he was able to bring Marjorie and the twins down to London and set up house. I was pleased for two reasons: first, because he really deserved well of the world; secondly, because it was no longer among my social obligations to see so much of him. I could appreciate and praise his outstanding virtues, providing I did not have to listen to that maddening high-pitched sing-song misfit voice of his.

Let there be no error. Between Tom and myself there was never one acrimonious word. I believe he liked me a little better than I liked him, and I did not *dis*like him. I just could not hear him speak without getting set on edge; hence, I could not make headway with getting actively to like him.

I was genuinely sorry when I heard that he'd been taken ill during the night of Jan 31st (1954); too ill to be moved to hospital or

account of his having broken a blood vessel, and caused internal bleeding. Three days later he had recovered sufficiently to sit in a car and go to hospital. Good! That was about half way to regaining his full, normally robust health. He was not likely to be on the sick-list much longer.

On Sunday, February 7th, my telephone, which is situated on the staircase, so as to be equidistant from all rooms, began to ring. It is true that I did not jump to it as though it were a fire-alarm, but I did not particularly dawdle; however, before I could answer, it stopped ringing, and when I did pick it up, it gave back only the dialing tone. I returned to my desk, sat down, and off went the phone again. I was quicker this time, but not quick enough. I replaced it, but before I had gone out of reach the thing began again. This time it gave only a half-hearted tinkle and though I grabbed it in record time I only got the dialing tone once more.

Perhaps it will be as well to explain that I live in a suburb where, due to the war, the phones have only recently been changed from manual (that is, the 'exchange asked you for "number please" when you picked up your phone) to automatic (the dial system), hence, there is still reason to expect minor maladjustments. I stood a moment, wondering if it were worth while dialing 'ENG' (for *Engineers' department*) and complaining of a defect, when the front door-bell rang, and my wife, who had been out with the dog, and who had forgotten her latch-key, came in.

My dog, who is a white cavalier bull-terrier, wanted to lick my ears; my wife, who was tired, wanted a cup of tea; my cat, who is a young black kitten and does not like being left out of anything, leapt out of the void and landed on my shoulder, so I did not give the phone another thought till it began to ring again. My wife answered and entered into conversation with the caller. Between the dog who was barking, and the kettle which was singing, and the kitten who was purring, my hands (and ears) were pretty full and I did not hear even my wife's end of the phone talk.

After a few minutes she came back into the room, and was unreasonably angry. Marjorie, she told me, had complained that she'd been "ringing and ringing and *ringing*," and (said my wife) it was not very nice of me—just because I knew it was Marjorie, and everyone knows I don't like Tom—not to have replied, particularly as I knew how anxious she (my wife) was to be kept informed about Tom's progress.

NOW all this does not make sense. First I am not a prophet, and do not know who is

on the phone till I answer it; secondly, I have quite a few people ring me; not every incoming call is for my wife, neither is it from Marjorie; thirdly, the phone had not been "ringing and ringing and *ringing*"—it had just been making a fool of me, but there are occasions when one explains and others when one does not. This was emphatically one of the latter kind.

Time marches on. Tom makes progress. I am busy at my desk, my wife, who was not at home when I arrived there, is, I assume, visiting the hospital with Marjorie. Nine o'clock arrives, which is the animals' dinner time. I am still at my desk but Laddie, the dog, never tolerates more than ten minutes of forgetfulness. He begins to bark. When that fellow barks windows rattle, doors creak, plaster clatters down behind walls, the roof lifts and firm foundations tremble.

"All right! All right! Shut up!" I yell at him, drop my pen, and go down into the kitchen. It is Tuesday (Feb. 9) and his diet chart says so much raw meat, so much stewed fish, a measure of boiled rice and a quantity of spinach puree. All these ingredients are ready, but I have to cut the meat, weigh the stuff out, and make the mixture. My wife does it with a spoon—I, being uncivilized, do it with my hand. While I am engaged on the job, Paddy-Whack, the kitten runs up my back and begins to dance on my shoulder. Every now and then one of his extended claws pricks my neck, and I am living in anticipation of a glorious scratch.

The phone!

I scrape my hand against the dinner bowl, rinse it in a basin of water, peel Paddy off my neck, and make a bee-line for the stairs, but the phone stops. Well, I can't help that. Back in the kitchen I finish mixing for Laddie, cut Paddy's meat, and have barely finished that, when the phone begins again. I fly to it and snatch it up quickly. It remains "alive," but nothing else. Conventionally I give my number (someone in a slot-machine call-box may be waiting for that) and I hold on a second—then I hear the irritating, slightly nasal, high-pitched, singsong of Tom. It is a little muffled, a little irritable, and contains a slight note of urgency, as though it were coming over long-distance rather than local, and he is a bit peeved at the delay, but it's him all right.

"Oh! Hullo Tom!" I cry boisterously, and I want to burst into a peal of merry laughter, because I perceive that he is now sufficiently recovered to sit up and not simply "take notice" but conduct his own affairs by phone. That is pretty good for a man who only nine days ago had "brought up" too much blood for the surgeons to risk his removal to hospital.

"Are you there? Are you there?" he is demanding, and I am overjoyed to hear the voice I can not normally tolerate for two minutes.

Instantly another voice butts in: "Pardon me sir, I am just talking to Mr. Snigglesthwaite. I'll ring you back." Without a moment's hesitation I replace the phone and begin to think about the "but-in" voice. It is the most perfect, pleasing, masculine voice I have ever heard. It is not Eton or Harrow, Oxford or Cambridge, Northern or Southern. It is vocal perfection personified. Modulated magnificent standard English speech without a microscopic modification. Were this voice addressing a public meeting on politics, or economics, or statistics, or worse (if there is anything worse) I would queue for hours in the wind and the rain, then fight to stand up at the back of the hall and listen, not to the words but to the voice. If the British Broadcasting Corporation heard this voice, they would build for its owner a golden motor-car in order to get him along to read the 9 o'clock news.

I return to the kitchen, thinking only of the voice. I am still thinking of the voice as I count out Laddie's rusks and begin to hand them to him, one at a time. I am experiencing a strange, deep, calm happiness because I have heard the voice.

While I pour out Paddy-Whack's milk, it occurs to me that I must be going "round the bend," so I begin to rationalize as I fill the kettle and put it on a low light. I am feeling happy (I tell myself), not because I have heard a strange voice speak a conventional telephone phrase, but because Tom is so far recovered that he can himself use the phone. I am overjoyed at having heard, not the perfect and wholly pleasing voice of the butter-in, but the very imperfect, concussive, hitherto intolerable voice of my sick brother-in-law.

I deskward plod my weary way up the stairs and remembering that the phone bell had been fooling again, instead of passing the instrument, I grab the "dolly," get the "dialing tone," ring ENG. I do not intend to let this fool phone involve me in trouble again. I get the ringing tone at once and in a moment or two someone in Engineer's department is politely enquiring what can be done to help me.

This voice is not the clipped Cockney of a mechanic or of a clerk. It is quite a cultured voice, but a modified (oh, definitely modified) standard Southern English speaking voice. Nothing like Tom's voice. Nothing like *the* voice—not even quite up to B.B.C. News Reader's quality.

I give this Engineer a brief summary of the bell's ineffective ringing, and do not neglect to point

out how Marjorie had been getting a continuous ringing tone notwithstanding that my instrument had given but half-hearted and intermittent tinkles. The Engineer, who sounds reassuring, efficient, and self-confident, informs me that my complaint will receive their best and most prompt attention. I thank him, feeling sure that in a week's time or thereabouts the defect, which clearly is a minor one, will be rectified, and ultimately I am back at my desk.

NOW where was I? Keeping one ear alive for the phone I begin to read over the paragraph I had been engaged upon when all this started. I have just about made the coupling when the phone goes. No timorous tinkling but a good solid, full-blooded, healthy-sounding ringing.

This will be Tom again. With no regrets at the further interruption, and still filled with gladness about his recovery; grinning as I go because once again I am pleased at the prospect of hearing his horrible tones, I hurry forward and pick up the phone. It is not Tom. It is the telephone Engineer who tells me that he has applied every possible test from his end and there seems to be nothing amiss with my instrument; nevertheless, it is still possible for a caller to get a ringing tone when my bell is not in fact functioning, and he offers to send a mechanic tomorrow to examine the bell. I make the appointment, not without amazement at such a speedy response to my complaint, particularly at that time of night—all of 10 o'clock by now.

I am on my way back to my desk when I hear the front door open, close rather heavily, and my wife's step in the hall. Hurrying down I arrive in time to see her flop into a chair, and at a glance I can see she is all-in. I tell her that the kettle is on, and that I'll make a cup of tea: hurry through into the kitchen, turn the gas up, and get the tea-pot off the shelf.

"I've had a dreadful day," she says, and repeats with emphasis: "*Dreadful* day!"

"Oh?" I respond in an interrogational tone as I re-enter the room.

"Yes. The most dreadful day imaginable. Tom died this morning at 9:30."

* * *

Now you know what I mean by the title of this account of the occurrence. *Explain, please*—if you can. I can't.

BOOKS IN REVIEW

by Gerald Heard

TOMORROW herewith begins a series of essay-reviews by Dr. Heard, whose writings stand out for their combination of profundity and liveliness

IF anyone still has doubts whether psychical research is a full-time subject and deserves a widely circulating journal for itself, let him merely glance at the titles of the books which now heap TOMORROW'S editorial table. And it's not merely the quantity, or even the quality! These books are now streaming out and are serious reading, and, do what the authors will (and some do a lot), heavy reading.

Only a fool wishing to remain ignorant can think today that psychics is a light-fantastic subject. But the remarkable thing that strikes an old reader in this area of research is the range, the compass of these studies. It may be true, one reflects, that psychical research is becoming a science (a method which uses definition, analysis and experiment), but it is surely even truer that it is emerging as a basic factor in an increasing number of sciences.

Is it the symptom that shows our whole outlook altering?

We are, there's no doubt, now in a Psychological Revolution. The Economic Revolution is now only the concern of such pre-psychologists as communists and their inquisitorial counterers. And why? Because the question "What is man?" is back again.

Before we go on to ask "What is the universe?" or "What is society?" we find that we have to discover what is the instrument, the human consciousness, through which we have to view that universe! And we must ask: what is that unit, that human personality, without which there are no societies, nations, churches or civilizations?

WHEN I was young, psychical research, even when it was academic and respectable—as it was only so at my university of Cambridge—was a marginal sub-

ject. By that I mean, its chief concern was human survival. It assumed that human character was a fixed thing; your personality was something given and given for good—your soul. It was not considered as a seed, much less as a phase, or a synthetic made of heredity in conflict with environment.

The problem that concerned the first researchers, was whether this supremely valuable thing could survive transplanting into a post-mortal life. Henry Sidgwick, the great ethicist philosopher, once remarked that he felt the theory of transmigration and reincarnation was practically disposed of, because, if there was no clear evidence of remembering such past lives, we had not carried anything over from a prenatal experience. Subconscious memory and a subconscious life were only alien, Asian conceptions.

Frederick W. H. Myers called his great two-volume book, the bible of psychical researchers, that will soon be republished, *Human Personality and its Survival of Bodily Death* (Longman's, Green & Co., New York). And the reason why Henry Sidgwick risked his reputation by investigating mediums and initiating psychical research, was because he felt that if life went on after death, then morals would have a sanction without which the highest ethic could not be confirmed.

After his death, and that of Myers (who deeply desired personal survival), the climate of our research altered. Indeed, actual proof of telepathy surprisingly became the most serious obstacle to proving survival. Controlled statistical experiments with telepathy drew off many old time researchers who resented a seance atmosphere, and attracted not a few young enquirers whose subconscious hope was to turn all respectable centers of inquiry into Societies for Psychical Disproof.

THE three concurrent revolutions in psychotherapy, in anthropology and in physics altered our feelings about human consciousness and the very nature of personality and its relation to the phenomenal world. Physics proved that time itself was very different from what we had assumed. Anthropology showed us there were savages who often were more in "right time" (and thus both more sane and more insightful) than our clock-timed selves. Psychotherapy made us familiar with the notion that our mind was much like an onion—a series of layers.

It is interesting, for instance, that the only book of the current dozen sent to TOMORROW which Sidgwick would have found quite of his climate, does not mention psychical research. Prof. Paul Louis Landsberg's two closely and honestly written essays *On the Experience of Death* and *The Moral*

Problem of Suicide (Philosophical Library, New York) might be called neo-scholastic. With Simone Weil's courage, but more gentleness, he actually endured martyrdom in Oranienburg concentration camp. His strength and his clarity came from the tradition—not from research.

The able Herbert Thurston, S.J., who had special ecclesiastical leave to investigate psychical research, chose as the subject for his volume of studies *Ghosts and Poltergeists* (Henry Regnery, Chicago). Father Thurston's research made him increasingly skeptical of survivalistic evidence. He was even critical of some Catholic "phenomena." The poltergeist, he stresses, seems to be an exuberance of unspent animal spirits, a carnival-clown complex, not a separate puck spirit, but some pocket (if not a complete side) of our unknown selves that under suppression suddenly explodes.

The easiest approach to psychic phenomena today is, then, for most modern researchers, through hypnosis—which starts with the evidence that our precious personality is the most superficial, and least effective, aspect of our whole selves. So, foot by foot, we creep down into the vast cavern of the subconscious. For we seem now, to ourselves, much like our first cave men ancestors—living in the caves' mouth, with its vast labyrinths behind us in the dark.

IT is clear, then, from these dozen books that the need in psychical research is twofold, for maps and for ships—for a frame of reference and for techniques. Frames of reference are given by such well known explorers as Hereward Carrington, in *Mysterious Psychic Phenomena* (Christopher Publishing House, Boston), Dr. J. Hettinger in *Telepathy and Spiritualism* (Roy Publishers, New York) and W. O. Stevens' *Psychics and Common Sense* (E. P. Dutton & Co.).

However, the book which will most probably help minds, both open and critical, ready for information but needing it well-tested and rightly-fitted, is *The Imprisoned Splendour* by Dr. R. C. Johnson, head of Queen's College in Melbourne University (Harper & Bros., New York). This is an outstanding essay, which combines the evidence of modern science, the great mystics and psychical research in a coordinated whole.

As to ships to sail the vast ocean so charted, techniques with which to explore this other hemisphere, *Experimental Hypnosis,* edited by Leslie LeCron (The Macmillan Co., New York), gives us a valuable symposium of articles on this subject, with which every researcher, we now realize, must be cognizant if he is to evaluate mediumistic material, or even hope to control and direct the output of ESP in the laboratory.

The "normal abnormal" powers of the human mind, the capacities we have stored in us, but for which our present society has no use—and so we have little capacity to apprehend—are so astounding that (as with telepathy), until we know what are the limits of the living, we must be wary about believing that the extremely odd (whether visions or powers) must be from the disembodied.

As we discover the vast extent of the natural, we see how childish it is to talk of the supernatural and to pack all inexplicable phenomena into the two old-fashioned boxes labelled "diabolic" and "angelic." "The universe," as H. G. Wells used to say, "can count above two."

HYPNOSIS, however, is very far from being a completed tool for psychic investigation. Indeed, its chief service today has been to show how much more is unknown than known about the mind, yes, and about such techniques as might put the subject into those deep states from which psychic phenomena arise.

Mr. LeCron thinks (p. 357) that we don't give enough time in our treatments to reach the deep power levels. Dr. Hugh Wingfield, M.D., a remarkable hypnotist known to F. W. H. Myers and a friend of mine for many years, thought we needed those surer psychophysical techniques which permit the Yogin to bring on cataleptic conditions and to return from them. Without this knowledge, he was sure, deep hypnosis could lead to states (e.g., cataleptic) from which, when at last the patient showed signs of emerging, the obscured heartbeat might fail to resume its full stroke, the imperfect beat (fibrillation) come on instead and the subject die—a very awkward fact for the researcher even when belonging to the medical profession.

Ernest Wood's *Great Systems of Yoga* (Philosophical Library, N.Y.) is then relevant here, for it gives a sane, though not detailed survey of the field. John Vadis (*Adventures in Consciousness,* Vantage Press) is naturally more exciting but may not get us farther. For though his method of autohypnosis and astral travel may sometime be worked into the standard treatments and investigations of hypnosis, that day seems in the far future.

But one thing does become increasingly clear. It is only through the joint approach of careful experimental hypnosis and the statistical studies (the most famous and unanswerable of which are Dr. J. B. Rhine's at Duke University and Dr. S. G. Soal's of London) that such keen trained philosophic semantic minds as Anthony Flew who just published *The New Approach to Psychical Research* (Watts & Co., London), have been

influenced to study our subject. And it is right that he should please "the abstractors" at the expense of "the hypothecators."

For, as has been said by Dr. Broad, the most eminent of living philosophers who has always championed psychical research, this book can be digested by the most queasy philosophic-scientific stomach, which would rebel at the faintest whiff of that anaesthetic of skepticism, belief.

Indeed Mr. Flew has been ready to take quite considerable risks in forecast, so that he might encourage the timid orthodox psychologist to attend to the subject. For they might be persuaded to look at the evidence, were it presented so as to suggest that the "ugly anomaly"—as ESP has been called—the blemish of mystery on the bland face of psychology, could be removed.

And here, as a matter of fact (whether to show how undeviationist and loyal at heart he is to official views, or as an anthropological wile to reassure the elders of the tribe), Mr. Flew at least pretends to negative prejudice. About Mr. Spencer Brown's adventure into statistics (or perhaps it had better be called an escapade, for Mr. Brown is not a statistician), Mr. Flew actually expresses a premature enthusiasm, declaring that Mr. Brown's "prospects" that supposed ESP evidence may be merely an anomaly in statistics, not a faculty at all, but a quirk of the cards, "seem brighter than I had ever dared to expect."

This somewhat uncritical hope shone as brightly in an editorial of the *Scientific American*. There is no doubt the official minds of science and philosophy would rejoice, if by any chance ESP should cease to make them feel uncomfortable by reminding them that the disregard of data, just because these data would strain earlier generalizations, was precisely the obscurantist attitude which Galileo challenged.

BUT so quickly do matters now move in psychical research, that, if Mr. Flew or the editors of the *Scientific American* had consulted the proceedings of the International Conference of Parapsychological Studies at Utrecht (July 30-August 5, 1953), they would have seen how thoroughly Dr. Soal—a researcher equipped both with ample data and statistical mastery and, it may be added, considerable forensic drive—demolished the Spencer Brown suppositions. Mr. Brown was granted the Perrott Studentship in Psychical Research at Trinity College, Cambridge, with the idea that he was about to investigate hypnosis—a subject to which he might have contributed something. The temerity of one who was not an expert statistician to challenge, on statistical grounds, the whole ESP data, may

certainly be catalogued as one of those psychological oddities of which the history of psychical research has been so copiously productive.

We so often hear (and quite rightly) of the peculiar danger of the will to believe in this particular subject. But we must remember that the Newtonian concept that "action and reaction are equal and opposite," is just as much evident in psychology as in physics.

Another illustration of this was Dr. Coover's refusal to reconsider the conclusions he gave to his work at Stanford when it was pointed out to him that this work showed a significant negative deviation from chance—the subjects were making fewer hits than by chance they should, and therefore a non-chance repressive factor was at work. The will to disbelieve can be as vigorous and as contemptuous of awkward data as credulity.

The man who would win the truly balanced mind must tread the razor's edge. On one side is the abyss of superstition, but on the other is that which may be called "the pit of sub-stition," the refusal to accept facts because they might comfort the antagonists. The full scientist, like the complete saint, can have no enemies; for even the dishonest fanatic is a psychological complex.

The motto of research must always be Lord Morley's, "We will not denounce you; we will explain you"—and if that is too ambitious a hope when confronted with what Christianity's first psychologist, St. Augustine, rightly called "the abysmal depths of personality," we may add that we shall strive to understand those powerful fields of unconscious prejudice which deflect our judgment.

ANOTHER interesting suppression in the minds of those who worked on and welcomed this "explaining away" of all ESP data as no more than a statistical artifact was not merely the brushing-aside of the statement, made more than a decade ago by the American Statistical Society, that the statistic used at Duke (and by Dr. Soal and others) were perfectly sound to detect deviations from chance.

It was certainly obvious, as has been pointed out by Dr. Sinnott, Dr. Hutchinson and Dr. Soal that if the vast statistical deviations from chance which Soal and Rhine and other ESP researchers had found were chimerical—if these huge probabilities that some force other than pure randomness was at work, were wholly unreliable and deceptive—then the statistical observations on which great areas of scientific research had been established must be abandoned too.

And now, having thumbed through this small library of current theories, critiques and techniques, what is the main impression left on a student's mind?

Many researchers no doubt have, during the last seventy years, grown discouraged. For, isn't there some parallel between the earlier, and far more popular (in both senses of what word), spiritualistic movement, and that of psychical research? In both cases there was not only enthusiasm, but good ground for the "lift."

The early researchers did have to push through a jungle belt of fraud, but their persistence was not unduly strained. After a few years, they could feel that real data were not too uncommon. Good mediums, that were above-board and ran to schedule, could be found without too much difficulty. Mrs. Piper produced for years. Mrs. Leonard yielded valuable evidence for nearly her whole life.

The two initial attempts at a poll of psychic phenomena (*Phantasms of the Living,* and *Phantasms of the Dead*) seemed to show that it was not uncommon for the ordinary person to have experienced at least one extraordinary event. And beside these "charter volumes," the early Proceedings and Journals of the S.P.R.'s contain a wealth of "cases."

BUT down the years, it is certainly as true, that the first tide seemed to ebb, the freshet to fail. Once spiritualism seemed a religious movement of such force and appeal that it might threaten the traditional churches with wholesale losses to the new conviction; but now they need fear it no longer; it has taken its place among the sects. Something analogous seems to be evident in the smaller, quieter field of psychical research. Now, can we be viewing a gigantic "fading effect?" It is certainly clear from Rhine's work, and indeed for all statistical research in ESP, that such a fading effect is a fact, and an exasperating one.

"Beginners' Luck" may be one of those light phrases that do describe a trend which makes no sense to common sense, but does have an uncanny way of asserting itself and of thwarting the researcher. A dozen odd, possible answers pop up in the mind, as it replies to this baffling problem.

Why, for instance, are good mediums so hard to come by? They are. I know that a most respectable research society was offered, by an earnest and affluent patron a tempting sum if they would find and employ a good running-to-schedule, ready-to-be observed-and-controlled medium. Alas, the answer had to be sent the well wisher: this open-at-both-ends type of medium mind seems to have gone.

CAN it be that this lack of "metagnomes" may be correlated with an increase of self-consciousness and an equal decrease of interest in metaphysics? We may not

be gaining in mental therapy, but who hasn't hear the complaint, "O, so and so has had a successful analysis; and, Lord, how dull he now is!" Indeed, I have known cases where a mind with a touch of genius, finding that his analysis was killing his gift, decided, in the well-known phrase, that "it is better to be haunted than to be bored."

It may be that, as the Freudian attitude as understood by the layman is taken to mean that not only is religion's future "the future of an illusion," but all experience other than the sensory is illusion too, this censors and indeed expunges all extra-sensory apprehensions.

Once, at the London Zoo, I asked why this well-established and well-appointed garden which feeds and houses its lions well, found difficulty in getting the lionesses to rear their cubs, while the less endowed Dublin Zoo was famous for raising den-born lions and even exporting them. The Zoo authority I questioned smiled and asked if I'd ever been told how to behave toward the house cat when she was having her kittens.

I said, "Of course you mustn't disturb the mother," and quoted traditional authority.

"All the cats, big and little, are the same," he replied. "We have to keep on tidying up the cages. The London public doesn't like a mess. Dubliners are more tolerant. Hence the differential infantile feline death rate between the two famous Zoos."

Possibly our astringent critical standards disturb the deep sibylic mind as much as our standards of hygiene discourage a mother lion, making her fail to suckle her wrong-smelling child, and it dies.

IT begins to look as though real reason can only be fully in the saddle if it is willing to be throned on the razor's edge. And that's a situation so painful that most of us choose in preference to be impaled on one horn or another of a dilemma. And this dilemma is not as simple as Tao Tê Ching's: "Those who know don't say, and those who say don't know." It's more like: "Those who neglect precautions get results (of course ambiguous, but certainly ample and as puzzling to the skilled skeptic as they are misleadingly reassuring and final to the uncritical credulous), while those who take precautions get none."

Can anything be done about it? Or are we, in fact, up against what Thomas Henry Huxley, in a gloomy flash from the cloud of some profound subconscious fear, called "the veiled antagonist?"

First, of course, we must drop our complacency. Both sides have to strip themselves of "the assured ignorance of arrogance." We must be frank—there is ample evidence to show that materialism and me-

hanism are hypotheses that are nistaken in the field of psychical esearch. On the other hand, the pen mind that is compelled to ac- ept our anomalous data, has to dmit that this does not prove that he beliefs of animists and an- hropomorphists are true. Once nore we have to quote Wells that the mind of the universe can ount above two."

The second suggestion comes rom a far more famous phrase, of far earlier thinker. Heraclitus' aying "You cannot step twice in- o the same stream," should have ept us from thinking we can ever nope to repeat exactly the same xperiment. I would be prepared o bet that the future, looking back n us, may well decide that our nost fruitful find (though cer- ainly not what we thought was ur most spectacular) was our radual discovery how much the ndividual sitter matters, not only o the séance but to the set labor- tory experiment.

THE only sane theory as to why painting made such strides in medieval Italy, and music in the seventeenth and eighteenth centuries, is that the ordinary persons felt art mattered extraordinarily. Expectation is real faith; it produces what it requires. We can't say the present dry, sparse period may not be mainly due to this one thing: while our conscious mind knows materialism is no longer true, our unconscious practical mind lags behind, still clinging to outworn nineteenth century convictions.

When we really want facts regardless of consequences or prejudices, we shall get them. When we experiment with open minds, certain that results won't be what we expect, but will be vastly more odd and interesting, then we shall get them. Even then we won't be rid of all the difficulties. Far from it. But I do believe that, with this first difficulty—ourselves and our wrongly narrow outlook and attitude—out of the way, we shall be able to confront the other one that is surely far more serious but far more fascinating than our own close-mindedness.

EVIDENCE ON IMMORTALITY

A Book Review by Hornell Hart

A veteran authority on psychical research evaluates a new book that calls for a "marriage" between religious experience and scientific method

IMMORTALITY: THE SCIENTIFIC EVIDENCE, by Alson J. Smith, Prentice-Hall, Inc., New York, 1954. 248 pp. $3.00.

"The declining power and lost authority of the Church can only be restored from the psychical side. . . . Only as man's immortality is attested to by present-day authority which they respect will men begin to live as though in Eternity. . . .

"Western civilization stands where Rome stood at the beginning of the Christian Era—besieged by a new barbarism from without, full of doubt and cynicism and decay within. That Church which gave new hope to men in the first century is now in disrepute . . . it no longer enters into the consideration of intelligent men of affairs. . . . What is open to question is how long it can retain social utility with its theological and dogmatic supports frittered away by modern science and its inner life subject to the same malaise that afflicts the outer world. . . .

"It is time for another marriage, this time between religious experience and the scientific method. The issue of such a marriage, I believe, will be a revived Church and a new hope for mankind. Our problems are insoluble today only as we try to confront them without resources of the spiritual world."

SUCH is the thesis of Alson J. Smith's new book, *Immortality*, as stated in its preface.

Mr. Smith sums up his quest and his conclusion in the follow

g words: "I think I have looked bjectively at all the evidence, and scarded that which was in the ast suspect. . . . I am constrained say: Man is immortal."

THIS claim seems, in several respects, to be an overstatement -in spite of the real value of much this book. Mr. Smith reveals imself as a preacher who has bome interested in the scientific ossibilities of psychical research, ather than as a dispassionate and ompetent scientist who has eached impartial, verified conclusons.

Some of the scientific shortcomngs of the book are relatively inor. For example, on page 97, e says in a footnote:

"Clairvoyance has not been esblished by parapsychology anyhere nearly as firmly as has tepathy, and is still generally onsidered merely a subspecie of lepathy."

This statement is directly conary to conclusions reached by Dr. B. Rhine through a series of irly fundamental researches, hich have been published in the *ournal of Parapsychology*. Dr. hine holds that the reality of airvoyance has been conclusively emonstrated, whereas it is exemely difficult to prove that pure lepathy takes place.

Again, in discussing the testing psychokinesis by means of dice throwing, Mr. Smith says: "Twelve throws constitute a run, and two sevens out of a run (twelve throws of the dice) is the chance expectancy. Any score beyond an average of two hits on the target per run is above-chance, and therefore significant."

This statement reveals a quite naive ignorance of the meaning of statistical significance, as that term is understood by scientists. No one can validly claim to be using the scientific method in parapsychology unless he realizes that scores beyond the chance average are statistically significant only if they have occurred in a large enough proportion of cases to show a reasonable probability of being beyond random fluctuations, and that statistical significance is a matter of degree, which increases with the amount of data which has been accumulated, and which has to be measured by standard statistical formulas.

A third example of the lack of scientific caution in the book is the statement on page 157: "But psychic sensitivity, like other elements in man's spiritual nature, can be nurtured and developed. Any non-material discipline can be strengthened by constant practice."

But, so far as the scientific evidence goes, the capacity to demonstrate measurable degrees of telepathy, clairvoyance, precognition, and psychokinesis is something

which appears to diminish rather than to increase through practice. This tendency has a technical name: "the decline effect." It has been quite thoroughly demonstrated in parapsychological literature, and anyone who is genuinely applying the scientific method to this field should be more cautious about sweeping claims as to the effect of practice.

Another criticism which emerges from study of this book relates not so much to a scientific error on the part of Mr. Smith, but rather to a philosophical question which deserves critical discussion. On pages 152 to 153, he says:

"Just what have the parapsychologists done? They have demonstrated experimentally the existence of a spiritual component in life and in the individual which is limited neither by distance nor time. . . . Perhaps the most tremendous words yet uttered in the 20th Century were those spoken in Town Hall, New York, recently by Dr. Rhine: 'According to minimum standards, the soul theory has been confirmed.'

"That there is a spiritual component in life and in the individual which *can* conceivably live on beyond the death of the body has now been proven conclusively in the laboratories of science itself."

In this quotation and in the accompanying discussion, Mr. Smith has adopted a position developed by Dr. Rhine in his books and articles. And, since Dr. Rhine is regarded by many people as being the world's leading scientific investigator in this field, his statements on such a question are worthy of profound respect. However, it should be recognized that this conception of a "spiritual component in life" represents a dualistic view which many philosophers regard as unsatisfactory.

IF religion is to have a rebirth with vitality adequate to the tremendous problems of modern times, it may need to discover—not that the naive dualism of New Testament times and of traditional theology is valid, but quite possibly that the whole universe is essentially spiritual in character, that so-called matter is one form of consciousness or of mind, and that findings in parapsychology and psychical research are significant primarily in that they force the open-minded scientist to recognize the spiritual characteristics of all reality, and to explore their implications for human life.

In spite of reservations which one may feel about the justification of Mr. Smith's claim to be employing scientific methods, he has tackled a vitally important and highly stimulating problem in an attempt to explore the bearings of scientific psychical research upon the vitality and validity of religion

THOUGHTS THROUGH SPACE

My Telepathic Experiments with Sir Hubert Wilkins

A Condensation from the Book

by HAROLD SHERMAN

Original edition published 1942 by Creative Age Press, Inc.; revised edition, 1951, House Warven Publishers. *Copyright 1942, 1951 by Sir Hubert Wilkins and Harold Sherman.*

IN August of 1937, front pages of the world's newspapers headlined the daring attempt of Sigismund Levanevsky and his five Russian companions to make a trans-polar flight. From Moscow they were to fly over the North Pole, and then, via Fairbanks, Alaska, were to fly on to Oakland, California.

I followed this flight with the normal interest of any American. On August 13th, the Soviet flyers reported they were ninety miles from the North Pole, and were intending to stop at Fairbanks for gas.

Then, on August 14th, came the news that the Soviet airmen had passed over the North Pole in a gale and snowstorm, with the temperature thirty-five degrees sub-zero.

A few hours later, a news flash: The Soviet plane was overdue in Alaska. Its radio had reported one of the ship's four engines dead—damaged oil lines!

And still later, interception of a message from the Soviet plane by the United States Army Signal Corps Station at Fairbanks:

"No bearings . . . having trouble with wave band. . . ."

The message from the flyers was obviously incomplete. No position reported . . . no way of knowing whether the plane was in the air or down in the Arctic wastes.

The Soviet plane never reached Fairbanks. It was never heard from again.

SIR HUBERT WILKINS, Arctic explorer, and an acquaintance of mine, was appealed to by the Russian Embassy in Washington. It was believed that Levanevsky and his flying comrades might still be alive and that Wilkins, because of his years of experience and adventuring in the Far North, would have a chance of finding them.

The British explorer took off on August 19th from North Beach Airport, New York, to aid in the search for the missing Soviet trans-polar flyers.

On August 22nd came the report that he was over the Arctic region . . . then, on August 26th the word that his second flight was unsuccessful . . . August 28th "ready for the third flight" . . . and, finally, on August 30th, the news that Wilkins had been forced back by ice and fog.

Arctic night was fast approaching, and Wilkins was not equipped to make a systematic search. His attempted rescue flights had been heroic, but he would now have to return and secure a plane and equipment that would enable him to combat all the elements. The Russian government employed him to do, authorizing Wilkins to establish bases and continue his aerial survey of northwestern Canada, Alaska and the Arctic waste and ocean beyond.

My interest in this search had turally heightened with the enance of Sir Hubert Wilkins into e picture. I had always had unounded admiration for Sir Hurt—his quiet modesty in the face monumental achievements, his rsonal integrity, his great cour-e, his splendid intelligence, and s gentlemanly qualities.

WHEN we met at the City Club of New York on October 15th, 37, I had no idea that his rewed search for the lost Russian ers would have any significance r me. Sir Hubert reported that s plans were about completed. e had secured the plane he anted, had outfitted it, and ould assemble a full crew between ew York and points in Canada. e was to take off within ten ys and proceed to the North as st as preparations would allow.

"We will do much of our flyg during the Arctic night," he id to me. "Our search will be rried on under moonlight conions but visibility will be good—ir enough to make our venture orthwhile. The Russian flyers, if ey were able to land safely, had fficient provisions to keep them ve some months. We hope to over them and drop additional pplies or, if the terrain permits, me down and pick them up. At y event, we're going to cover, sofar as is possible, the last own territory that Levanevsky and his men flew over."

Wilkins' laconic description of his plans was gripping. He was a master of understatement but I sensed the great hazards of his undertaking.

"Sir Hubert," I said, "may I ask you what may seem a strange question?"

He looked at me rather curiously.

"Why, yes, of course."

"Do you know what *fear* is?"

WILKINS hesitated, then smiled. "I suppose I do. But an explorer hasn't much time for fear. I'm often asked how I have felt in a moment of danger. Actually, I'm so busy trying to get out of danger, that I haven't had any time to be afraid! You see, Sherman, we have to figure on every possible eventuality. We have trained ourselves to know exactly what to do, no matter what emergency arises. Fear, in my opinion, comes largely from our being unprepared to meet a situation. Man has always feared the Unknown . . . the instant he becomes familiar with it, his fears vanish."

Wilkins' answer stimulated another question.

"Sir Hubert, I'm interested to know—on any of your travels or adventures, have you ever had any seemingly psychic or mental experiences that you couldn't explain?"

"Oh, yes—a number of times. I've always believed that we

haven't begun to discover the possibilities in the mind of man."

"You've noticed, I suppose, that universities are now beginning to take up the serious study of higher faculties of mind. Notably, Dr. J. B. Rhine of Duke University, who has conducted research into what he calls 'extrasensory perception' or ESP?"

Wilkins nodded. "You mean—*telepathy?*"

"Well, yes—that's inferred, along with other phases of mental phenomena not attributed to the five senses. Dr. Rhine is going on the theory that the human mind can become aware of facts or conditions, with or without the agency of another mind in transmission or receiving. He is experimenting with cards that contain symbols—a cross, a circle, a square, a triangle and a wavy line. His subjects are trying to send each other mental impressions of these symbols. Others are trying to get impressions of the order of these symbols in a deck, by concentration upon the deck, without any other human mind knowing the order in advance. There are many who believe that Dr. Rhine has gotten amazing positive results, far above the laws of chance."

"It's all very interesting," said Wilkins. "I've often thought I'd like, some day, to do some experimenting along this line myself. Explorers and scientists have pretty generally covered the face of the earth, but one great unexplored area remains—the uncharted realms of the Human Mind!"

SIR HUBERT'S comment was electrifying to me. A sudden inspired thought came to mind. Perhaps it was born of all my long years of study and research—my quest for greater knowledge of the powers of mind.

"Sir Hubert!" I found myself proposing. "Why can't you make yourself a part of such investigation now? . . . Why can't we while you are on this search for the Russian flyers, conduct some long distance experiments in telepathy?"

Wilkins regarded me thoughtfully.

"Well, possibly we could."

"Say we set aside certain nights at a definite time, when you might keep appointments with me wherever you are in the Far North and try to send me mental impressions of certain facts or figures. I would try to make my mind receptive and record whatever came to me. We would then work out a system of checking and eventually determine whether our results were significant!"

"Yes," said Wilkins, following my suggestion with interest. "We might work out something like that. I believe that telepathy is a fact. Of course, for many, it remains to be proved, developed and demonstrated."

"Exactly, but the conditions under which we would be working would be ideal for test purposes. You would be more than three thousand miles away. My only possible means of physical communication would be by airmail or shortwave radio. And if we have witnesses to whatever I record, who will be given copies of my records within a few hours after I receive the mental impressions, even the most skeptical persons should be convinced, in the event that the impressions should show a marked degree of accuracy."

"That is true," said Wilkins. "All right, I'll be glad to cooperate with you. I'm to act as the sender and you as the receiver."

"Sir Hubert, I can't promise that I will be at all successful. But I do know that I have had enough experiences in my lifetime which I consider to have been telepathic in nature to make me feel that such an experiment would be worthwhile. What you or I might tell each other of inexplicable things that have happened to us, while interesting, proves nothing to science. Even our own friends have a right to be skeptical. We could have become the unwitting victims of our imagination, hallucination, self-delusion, a mirage, or any of a number of physical causes not apparent at the time. But a long distance telepathic test of this character, continued over a definite period of months, if it achieved results, should command respectful attention and prove of scientific value."

"I agree with you," said Wilkins. Then, smilingly, "But I may not turn out to be a very good sender, Sherman. So don't apologize too much for your receiving ability in advance!"

"If I can't receive your thoughts, we'll never be able to determine whether you were a poor sender or I a poor receiver," I said. "All we'll be certain of is that we failed! . . . But of this much I am positive—if telepathy is a fact, then time and space are no barrier. Mind can communicate with mind at any distance as instantaneously as radio!"

TO clarify our own minds on the conditions of the proposed experiment in long distance telepathy, we drew up an agreement. And, because neither Wilkins nor I could anticipate the nature of the results which might be obtained, he suggested that he would try to send me a few numerical and color impressions at the appointed times.

He also proposed that I retire to my study to sit and record such impressions as came to me, from 11:30 to midnight on Mondays, Tuesdays and Thursdays of each week. Wilkins, on these evenings, was to attempt to impress me with the numbers pertaining to his longitude and latitude, whatever his

location might be at the time. In the event he should be forced down in his plane, with his crew, he was to try to transmit mentally one of three color impressions: white, if the men were in good physical condition; red, if an accident and minor injury; black, death of one or more or serious injury.

Looking back now, in the light of the astonishing results we obtained, these original arrangements appear primitive.

As soon as Wilkins took off from New York for the Far North, going up by easy stages to gather his crew and equipment in Canada on the way, I began sitting for impressions on schedule. It was my desire to determine, if possible, whether I was getting a significant degree of accurate impressions which could be checked with Wilkins before he got beyond the reaches of civilization and into the hazardous part of his adventure.

THE first night, October 25, 1937, I knew Wilkins was somewhere in Canada. But I was entirely unfamiliar with the northwestern country, never having been there. I was also lacking in knowledge of longitude and latitude. Technically I knew nothing of planes or their construction, although I was greatly interested in the romance and drama of flying. I was glad for this ignorance, because I had discovered that the more one consciously knows or thinks he knows about people or conditions, the more his impressions from the minds of others are going to be colored.

If I had ever been in the Far North, for example, this would have tended to excite my imagination, causing it, in many instances, to embroider the mental pictures coming through, adding elements to them not related to the actual impressions at all. This is called "coloring," where a genuine telepathic impression becomes fused in reception, with thoughts already in one's own mind.

In the case of Wilkins, however, I was fortunately completely in the dark concerning the nature of the locale he moved in, and each day's activities. This helped me greatly in maintaining a relaxed mental attitude, freed of the anxious necessity to weed out any "coloring" thoughts. My conscious mind, having no previous experience or knowledge to build upon, could therefore suggest little or nothing.

I had confidence, under these circumstances, that whatever thoughts, mental pictures or strong feelings came to me were actually not products of my mind but were being received from without.

And, the very first night, I was electrified by the sensation that a circuit had been set up between Sir Hubert Wilkins' mind and my own!

It is a feeling that any investigator must have for himself, since it is totally impossible to describe. My conscious mind, which is always combative, tried to tell me that this feeling was just my imagination, my own emotions. But I had never felt this way before, and, with the sensation, came a rush of impressions which I began to record in a note pad on my desk.

It all did seem incredible, as I wrote, since one impression followed another, almost without a break . . . as though I were a Western Union operator, taking down a series of messages being telegraphed to me by some distant sender.

In place of the anticipated strain in trying to receive impressions of Wilkins' numerical location, I was getting vivid mental pictures of happenings and conditions which I felt applied to him. And there danced before my inner consciousness, on what I have chosen to call "my mental motion picture screen," a maze of kaleidoscopic scenes.

There came to me the feeling that I was somehow linked with Wilkins' subconscious, and these scenes were his mental recordings of events that had happened to him throughout his life. My own mind was almost swamped by this idea that I might be connected with an enormous jumble of everything that had occurred to him.

How was I ever going to be able to develop any selectivity, with this merry-go-round of feelings and mental pictures pressing in on me? How could I tune out Wilkins' past experiences and focus my attention on his thoughts of the present moment, which he might be trying to send me . . . or determine what had happened to him this particular day, out of all the days he had lived and experienced?

Then there came to me the thought that man's mind must operate on somewhat the same principle as a radio. There must be a means of directional control. Why could I not instruct my inner mind, through the power of suggestion, to "secure for me the knowledge of what has happened to Sir Hubert Wilkins *today,* or is happening to him *now!*"

THE instant I strongly willed this thought, to my surprise and relief, all this kaleidoscopic swirl of mental pictures and feelings left my consciousness. It was as though I had been trying to dial a certain station with my radio, and had been hearing any number of conflicting stations in the background. Then, as I made my tuning more selective and set my dial at the very spot where this station alone should come in, everything else faded out!

On concluding the recording of that first night's impressions, my conscious mind, now in control,

cast doubts upon the whole procedure.

"It is fantastic for you to believe that these impressions you have listed actually came from the mind of Wilkins," it said to me. "You will probably find they are all wrong. To pick up as many impressions as easily and speedily as this is unthinkable. You've let your emotions run away with you. Your desire to achieve results has stimulated your imagination and tricked you into believing you were getting impressions!"

One's conscious mind always talks in this fashion, for it has been trained to depend upon the testimony of the five senses, to rely only upon what it thinks it knows from the standpoint of past education and experience. It is difficult to make the conscious mind passive, to eliminate it entirely during an attempt to receive telepathic impressions, since the conscious mind constantly tries to assert itself.

I was aware, from the start, that the telepathic experiments undertaken by Sir Hubert Wilkins and myself were of a distinctly pioneering nature. No other two humans, to my knowledge, had ever attempted any such test, on a regular week-to-week basis, and operating at such a distance. I could not let myself be too impressed with this fact or my consequent feeling of tenseness would destroy receptivity.

Before Wilkins left, Samuel Emery, a mutual friend and skeptic, resident member of the City Club of New York, had agreed to receive my recorded impressions as I got them. He was to read them and file them, after dating.

Wilkins had also introduced me to Reginald Iversen, chief radio operator for The New York Times, with the thought that our experiments might be expedited by my turning over to Iversen copies of outstanding impressions and letting him transmit them to Wilkins via short wave, so he could check for accuracy against his log. But, as Iversen later testified, magnetic and sunspot conditions were so bad during the entire six months that he was able to contact Wilkins only thirteen times, and then only for short intervals. This, as it turned out, was an act of providence insofar as the tests were concerned. For, with Wilkins almost entirely cut off from civilization, no scientific observer could offer the explanation that I, as the receiver, had had access to Wilkins in any possible physical way.

IT was my plan, having made typewritten copies of my recorded impressions, to dispatch one carbon immediately to Wilkins, addressing it to wherever in Canada, Alaska or the Far North I might think him to be at the moment.

Eventually, I was certain, this material would be forwarded to

m or he would pick it up at me outpost, even though my letrs might have accumulated for veral weeks or months. In due urse of time, Wilkins would en have an opportunity to check y recordings against his log or collections of real happenings d report back to me.

I naturally awaited first word om Wilkins in a state of conlerable apprehension. I had made mental resolve to record all imessions which might come to me ring the period of each "sitting," gardless of how ridiculous or imssible they might seem to my nscious mind. To persist in this solution despite the resistance of e conscious mind when impresns seemed to violate all known presumed facts or conditions reired great fixity of purpose and ercise of will power. Those who ay try such experimentation will on meet with the same obstructg influence. But it must be faced d overcome, or no genuine imessions can be brought through. It is fatal to attempt to modify feeling or mental picture impresn in keeping with what appears be reason or logic. Reason and gic are departments of mind ncerned only with that which is nsidered to be definitely known accepted by the individual, ving no relation to the phenomon that is bringing hitherto unown facts into one's stream of nsciousness.

After each one of my sessions, I would examine my recorded impressions, giving my reason and logic full play, and I would invariably be distressed by the refusal of my conscious mind to accept many of the impressions as possible or correct. This would amount to actual physical and mental suffering. I would reproach myself for ever having jotted down such thoughts or ideas as coming from the mind of Wilkins and what he might be experiencing. Doubt would assail me so strongly, particularly in the first weeks of the experiments, before I had had any report from Wilkins on our work, that making my mind receptive at each appointed time was an ordeal.

MY nervous tension may easily be imagined when, on the morning of Wednesday, November 10th, 1937, I dropped in at the City Club to show Samuel Emery the results of my previous night's test, only to find a letter from Sir Hubert Wilkins awaiting me, enclosing the checked copies of my first two weeks' impressions which I had mailed him at Winnipeg.

The letter from Wilkins was dated Sunday night, November 7th, and read, in part, as follows:

Dear Sherman:

Goodness only knows when I will get around to keeping an appointment with you. Not until I leave here, I expect, for while

people are doing so many things for us, I feel I should accept their invitations and go out. That means that, every day, at lunch and at dinner and late into the night, I am talking and answering questions.

The job of getting all my work done keeps me busy all day—so much of it practical work needing my personal attention, so that even if I had a private secretary, I would have little time to use one except at night—and when secretaries don't usually work.

Therefore, I am taking the shorter way to give you notes on the "tests." I am notating on my copy. I will return them to you so that you will see how far they check and I will be glad if you will save them for me and I will pick them up upon my return. . . .

I was reading this letter to Mr. Emery at the time, and when I got to this point, I felt mortified and heartsick. Wilkins had stated that he had not been able to keep any appointments with me, and yet I had recorded impressions each night, on regular schedule, having gotten the mental feeling that I had been in actual contact with his mind. This meant, no doubt, that what I had received, up to this point, had only been the result of a fertile imagination. I had been tricked by the operations of my own consciousness.

Mr. Emery, good friend that he is, was hardboiled in his attitude toward these "telepathic exper ments," having declared: "I b lieve little—but I deny nothing He now voiced what I could n bring myself to say.

"Well, I guess if Wilkins didn have time to work with you, the impressions aren't of any value. C course, I don't want to throw ar cold water on what you're tryir to do, but I haven't much fai you'll get results anyway. It doesn make sense to me."

At that moment, I felt as thou Mr. Emery were right. I did n want to "kid myself" about t results of any research undertak by me, having encountered t much evidence of self-delusion others.

IT required an effort for me to r turn to Wilkins letter and fa what I thought I would find the —a declaration that, of course, the light of circumstances, what had already recorded, had no si nificance. But, to my amazeme I saw that Wilkins had written: *. . . You evidently have picked quite a lot of thought form Strong thoughts emitted during t day and some of which I would, I had had time, have tried to p on to you at night.*

*I now often direct these thoug at any time of the day when think of it, for I believe that t thought form does not necessar fade with its first "spread," b keeps revolving in our atmosph

so that a sensitive mind may pick up the form some hours or even years after it has been emitted.

The impressions you have had so far seem to be far too many approximately correct to have been "guess work" on the part of your conscious mind—and I believe that when we get around to it, we should have some interesting results. . . .

By this time my entire body was tingling with a sensation unlike any I had ever experienced. Then I *had* been in touch with Wilkins' mind after all—whether he had been keeping his appointments with me or not. In some miraculous way, not yet known to me, contact had been made between Sir Hubert's subconscious and mine . . . and I had become aware of his thoughts—of what had been happening to him!

I now feverishly examined my recorded impressions and Wilkins' notations opposite each recording. Samuel Emery listened with interest as I read the results of my first night's test:

October 25, 1937
11:30 — 12:00 P.M.

SHERMAN	WILKINS
You late in starting . . . break away from others. Trip satisfactory so far . . .	Learn today that I must leave Winnipeg and go to Montreal and Ottawa, via New York; the arrangements to be made there may delay our start.
Equipment not ready . . .	Wireless equipment is not ready.
Longitude 99 Latitude 52	Our Longitude about 99— Latitude 55
Delay impression . . . one man short for expedition . . . delay impression again.	Another wireless man will have to be hired if I go there with the plan about which I shall visit Montreal. Two men suggested by telegraph.
On to Aklavik Wednesday Equipment not complete Delay	On to *New York* Wednesday to complete equipment—which means delay.

You in company heavy-set man or he nearby—impression, as you would say, "Wilkins signing off"—writing this in darkness—do not know exact time . . .	At dinner given by Manitoba League of Aviators, two heavyset men sat on either side. My address was given on the radio—the first half hour to only Winnipeg local stations. The "Continental" man did actually say, *"Wilkins now signing off . . ."*
Seem to see you get up and leave a room—and go out and join three men . . . yes, there are more than three—quite a group . . .	After dinner I invited *three* men to my room. Shortly after, Kenyon came in with about 15 men.
You have had a hard time keeping this appointment . . . your mind full of plans and delay—something mechanical hasn't arrived or isn't satisfactory . . .	Did not want to keep this dinner appointment. Tried to get out of it to go to Ottawa on Tuesday instead of Wednesday. Thought that if I did not get to Montreal or Ottawa as soon as possible, our plans would be delayed.

"WELL, what do you think?" I asked Mr. Emery, when I had finished reading the results of my first night's experiment.

"Very interesting!" he admitted. "But it will take more than this to convince science—or even convince me! You will have to get a sufficient number of correct impressions, continuously and over a long enough period of time, to establish the genuineness of this mental phenomenon beyond any shadow of a doubt."

"Yes, I know," I agreed. "But, as a matter of observation, will you notice that I was exactly right on my impression of the longitude—99. And my impression of the latitude was 55, only three degrees off?"

"And you know nothing about latitudes and longitudes?"

"Nothing."

"That still could have been coincidence."

"But you notice how the impression of 'delay' kept constantly repeating itself in my thoughts? This thought was constantly in the mind of Wilkins."

"Yes," said the skeptical Mr Emery, "but you might have surmised he would be delayed. Many expeditions are, for one reason and another."

"My mind *did* do some coloring," I pointed out. "Do you see here where I recorded 'on to *Aklavik*' Wednesday, equipment not complete . . . Delay? . . . Wilkins writes, 'on to *New York* Wednesday, to complete equipment, which means delay. . . .' I had the impression exactly right of Wilkins' leaving on *Wednesday,* that he was making a trip relating to his *equipment* and it would mean *delay.* But my conscious mind knew that Aklavik was to be one of his northern bases of operation and, when I received the thought of his traveling, the conscious mind broke in and suggested 'Aklavik. . . .'"

"That's possible," said Mr. Emery. "As I said before, it's very interesting."

"But most interesting of all to me," I continued, "is my impression about Wilkins' being near a heavy-set man and hearing a voice say 'Wilkins signing off.' To me this impression is the most evidential. That very day, as Wilkins confirms, he was seated near heavy-set men at luncheon and the radio announcer, after his address, actually said: 'Wilkins now signing off! . . .' Then, as further proof that I was really getting these impressions from Wilkins' mind, I picked up a mental picture of what happened immediately following the luncheon when I recorded: 'Seem to see you get up and leave a room . . . and go out and join three men . . . yes, there are more than three—quite a group. . . .' . . . You will note that Wilkins okays this impression by writing, 'after dinner I invited *three* men to my room . . . shortly after, Kenyon came in with about *fifteen* men. . . .' Fifteen is certainly *'quite a group,'* as I reported."

"That is extremely unusual and seems to be beyond the realm of guess work," conceded Mr. Emery. "But these experiments are young yet. Let's wait and see if you can sustain your 'hit' average."

AN examination of succeeding nights on which Wilkins had reported gave evidence of the same consistent results. With this evidence, it occurred to me as it did to Mr. Emery that a more competent scientific witness should be enlisted, who could be sent copies of the impressions as soon as recorded by me, read them and date them, awaiting confirmation from Wilkins.

I wrote Sir Hubert, asking his permission to approach Dr. Gardner Murphy, Department of Psychology, Columbia University, whom I had never met, but whom I knew to be conducting extrasensory perception tests similar to those originated by Dr. J. B. Rhine of Duke University.

Wilkins replied: "You may, of course, have my permission to check with Columbia University in

November 11, 1937
11:30 — 12:00 P.M.

SHERMAN

You at Winnipeg—busy day . . . you roped in on Armistice observance . . . Tribute to Canadian war dead . . . flowers dropped from plane. . . .

"Aircraft in next world war to annihilate civilian population." You in plea for constructive use of airplane and modern inventions—great forces to be liberated for use of humanity. Tribute fellowship aviators of all nations . . . Fact you going on expedition to search for Russian flyers—to attempt to do for them as you would wish to be done by—were you, of a different nationality, down in the Arctic wastes . . . You bemoan loss of fellowship between nations when so great a work to be done by all . . . These thoughts running through your mind if not actually uttered in Armistice address. . . .

You in company men in military attire—some women, evening dress—social occasion . . . important people present . . . much conversation . . . *you appear to be in evening dress yourself.* . . .

WILKINS

We flew past Regina (from Winnipeg) almost to Saskatchewan but, account of bad weather, returned to Regina and landed at 12:30.
As we flew over Regina, a service was being held at the cenotaph. We were directly over it but did not drop flowers.

These thoughts spoken at breakfast gathering when entertaining mayor of city, counsellors and others, just before leaving Winnipeg at 10 a.m.

Armistice Ball at Regina. Many officers of army and police in uniform. Had tea with Lieutenant Governor of Province and supper with him during the evening. *My appearance at this affair was made possible by the loan to me of evening dress.* I hesitated about accepting it and gave it intensive thought. I *did* wear it, however.

omething mechanical doesn't uit . . . you glad it acting up now ather than later . . . De-icing, ser- ous consideration of more exten- ve equipment . . . feeling strong ere you should watch this for our own protection. . . .

Decided to fit and installed on the plane, not a de-icer but a nose cowling to keep the engines warm.

omeone seems to put or pin some- hing on your coat lapel . . . either ins a medal on or token of some ind . . . I hear you say, "On be- alf of . . ." and rest is lost.

At the breakfast occasion at Winnipeg, the mayor presented me with a "city badge and the freedom of Winnipeg." *The pin was actually pinned on my coat lapel by Mrs. Lownes Taylor, wife of one of the men who was with Byrd in the Antarctic.*

ou pleased with charcoal like- ess . . . seem to see you facing oward my left as I look at pic- ure . . . about ¾ front view. . . .

On *this day* was published in several newspapers a copy of a charcoal "likeness" drawn by Miss Shackleton. I saw the reproduction, of course, and gave it some thought.

Phillips"—were you talking some nan by this name? . . . He seems o offer you cigar. . . .

This morning, a Mr. Coyne, don't know his first name, presented me with a box of 25 cigars.

ome slight friction at certain oints . . . See you "telling some nan off" . . . quite emphatically —give him to understand, "if this appens again, you're through vith this expedition" . . . impres- ion—drink and women and in- ubordination. . . .

The "telling off" occurred and there is some substance to this, "drink and women and insubordination," but not on this particular day. The possibility of carrying out the dismissal is often strongly in mind.

MY first reaction after reading this report on my impressions or Armistice night was one of pro- ound relief. In some remarkable manner, not clearly understood by me, I had managed to "tune in" on what had happened to Wilkins that Armistice Day and score an

I had discovered that darkness was an aid to good reception. This was so because the objects I saw about me in the room, with the light on, became mental pictures registered in the brain. They interfered with impressions I was receiving which were taking on picture form in consciousness.

It was not impossible to receive impressions with the lights on, as what I was doing in no way resembled a trance or anything spiritualistic. But since I was interested in most effective results, I usually switched the lights out when ready for a test period, keeping an electric torch by my side. I turned it on when I had an impression to record in my notebook, then turned it off again the instant my writing was finished.

On several occasions, delayed downtown past my scheduled time, I would scribble impressions coming to mind on the back of an envelope while I was seated on the subway train, enroute home. These notes I would later transfer to my notebook. The roar and rush of the subway and the constant shift and shuffle of the riders apparently had no effect, for even these impressions were found to have the same degree of accuracy.

I missed completely on many impressions, of course, and was partially right on a fair number of others, but my percentage of "direct hits," over the entire six months, was exceedingly high.

ON the night of December 7th 1937, for instance, an unusual thing happened. I had no sooner seated myself in my study, at the appointed hour, and turned off the light, than I suddenly saw a fire flaring up against the black void of my inner mind. My nerves instantly tingled with excitement and I commenced to record:

Don't know why but I seem to see crackling fire shining out in darkness of Aklavik—get a definite fire impression as though house burning . . . you can see it from your location on ice. . . . I first thought it fire on ice near your tent, but impression persists it is white house burning and quite a crowd gathered around it . . . people running or hurrying toward flames . . . bitter cold . . . stiff breeze blowing. . . .

It was not until February 14th 1938, that I received any check on this impression from Wilkins who had been beyond the reach of airmail all this time, and my envelopes, containing recordings had piled up, waiting for him, at Aklavik.

I noted that I had missed seeing Wilkins' having left Aklavik and had placed him there when the fire occurred. Actually, as he testified, Wilkins was in Point Barrow on that night. But he told me later that, allowing for the difference in time, he was watching the conflagration in Point Barrow and I was writing down my impression

of it in New York City at the same moment!

This meant that, in some way which cannot as yet be entirely explained, I was attuned to Wilkins' mind, seeing and feeling, simultaneously, what *he* was seeing and feeling! He had been thinking of me at the time for he knew our appointed hour was at hand. Here is his documented report:

While I was in radio office at Point Barrow, the fire alarm rang. A long ring on the telephone. (There are only 4 telephones at Barrow). It was an Eskimo's shack on fire. The chimney blazed up and the roof took fire but it was soon put out. Some damage resulted, mostly from the efforts of the zealous firemen. Was pretty cold that night with a light wind.

Most of the impressions recorded at night covered the day's events, and were related to activities still fresh in Wilkins' consciousness. This is the most striking instance of a telepathic pick-up of what was in Sir Hubert's mind at the same moment as that mind was engaged in observing an external happening!

WILKINS had only two accidents befall his plane in his entire time north, and my mind, in some manner, brought in previsions of these happenings, days before they actually took place!

On January 27th, 1938, I recorded:

Crank case of plane comes to me suddenly . . . Did something go wrong with it, due to cold?

On February 14th, I received from Wilkins this comment:

Wonder if this was forethought or 'preview knowledge' since it was not until February 6th that we developed serious trouble in crankcase—main bearing of one engine ground to powder that day. . . . Must have been some trouble there since January 15th.

January 15th was the date I had foreseen, on December 28th, 1937, as the time Wilkins would take off on a long search flight.

I had recorded, the evening of December 28th:

January 15th comes to me as day you actually make takeoff for north regions—though you now hope to get off few days earlier in month . . . this again is premonitory impression . . . as though thoughts jump ahead of present moment, and this future moment, for a fleeting instant, becomes NOW. . . .

Later, on the evening of January 13th, the day after the moon was full, and the most ideal time, barring bad weather, for Wilkins to have made a search flight, I recorded:

. . . am again impressed with 15th of January as your probable takeoff date . . . that conditions won't permit attempt until then, despite your present standing-by attitude. . . .

When Wilkins replied to a great number of my impressions on February 14th, he said of the one concerning his date of flight:
QUITE extraordinary that we did make the flight, starting night of 14th (actually the 15th, your time) and returning on the 15th of January! We should have gotten off on the 13th but radios on plane had broken down. . . .

The night of the 13th, I had telepathically "picked up" the trouble with his radio, which was reported and confirmed, as follows:

SHERMAN	WILKINS
Something of great importance mechanically has been found impractical and has had to be changed . . . I get this feeling strongly and see you supervising work in connection therewith. . . .	Radio
You really need a new or different device which you don't have with you . . . something is ingeniously made at Point Barrow by your mechanic in association with your *radio* engineer. . . .	Also means of cleaning plane's windows of hoar frost—working on it intently.

THIS certainly illustrates that I was able to "tune in" on many of Wilkins' thoughts. But this ability of the mind to "see" what was going to happen in the future. . . . How could this be accounted for?

The premonitory flashes had come unbidden amid the impressions of events that had already occurred. But they had brought with them a different sensation. I could usually tell whether a mental picture pertained to the past or the future.

On the nights of March 7th and 8th, I had vivid impressions of a forthcoming accident which did not take place until the morning of March 11th. Wilkins reported this narrow escape of himself and crew to The New York Times, by wireless, and it was published in the paper March 12th.

It can be seen how my "prevision" impressions tally exactly in every detail, with the news report of the accident.

SHERMAN
(Night of March 7th)
Was tail of plane slightly damaged in bumpy landing?—See some work . . . in rear of plane. . . .
(Night of March 8th)
Fleeting vision of your face—quite a strained, intent expression as though concentrated upon flight activity in plane . . . seems as though flight started and down at some point or turned back . . . plane motionless . . . something did not go as planned . . . Snow or sleet-like weather some parts—seems to be pelting plane . . . Strange feeling in pit of stomach . . . or solar plexus—like I've gone through close scrape or acute experience . . . you concerned about something . . . Slight break in clouds above . . . but dark storm clouds low on horizon. "Carry supplies"—these words come to me and feeling as though supplies of some kind transported. . . .

WILKINS' NEWS ACCOUNT
(Morning of March 12th)

WILKINS' PLANE DAMAGED

Ship Hits Snow Ridge Taxiing and Fuselage is Torn

AKLAVIK, N.W.T. March 11, (By Wireless). . . .

An odd freak of the weather today led to the *second* accident our airplane has sustained during our efforts to locate the missing Soviet airmen.

It was light and clear this morning until 6 o'clock, but shortly after we took off, a snow-laden squall, as black and sudden as a thundercloud, enveloped us and, fearing heavy snow and "icing up" on the machine, we were forced to land while we could.

. . . made a good safe landing . . . but in taxiing back to our starting point, we struck a solid sharp ridge of snow and the tail-skid was torn from the fuselage.

Engineers A. T. L. Dyne and S. A. Cheeseman, whipping back and forth between the machine and our main base in a home-made propeller sled, are quickly effecting repairs and expect to have the machine completely repaired by tomorrow.

SO definite were these impressions of the accident, four days in advance of the happening, I had even gone on to record, the night of March 8th:

I see you (Wilkins) beside the plane, looking up and around. There appears to be a ridge *or slope beyond, of snow and ice—in ribbon-like outlines . . . There is activity about a camp or tent not far distant—some men moving in and about. . . .*

Here was described what must have been Wilkins' actions when he climbed from the plane and examined the damage done to the tail, in landing, against the *ridge* he reported in his news story, and which I had mentioned in my impressions three days before!

There was also my reference to the activity of men in the vicinity of the plane—members of his crew whom Wilkins described carrying supplies from camp to plane.

With the evidence of this ability, at unexpected moments, to pick up pre-visions of coming events, I was led to ask myself: "What *is* Time?" Were the happenings I had foreseen destined to occur? Could nothing have intervened to prevent them? Had all of their causative forces been set in motion and had I but tuned in on these events taking shape in another dimension?

Had my mind, in its sensitized condition, been reaching out and making occasional fleeting contact with realms of intelligence and action to which we, as humans, are intangibly but nevertheless actually related?

Does this unseen universe which lies around and about us contain the answer to all our riddles of human personality and identity, once we learn how to delve into the almost frightening and certainly awe-inspiring depths of our own selves?

These questions arose in me as I opened my mind, my inner consciousness, seeking impressions from without. They were questions which had created increasing turmoil in me through the years. I could only be sure of what I, myself, was experiencing.

AS these tests progressed, the interest of Reginald Iversen, chief radio operator for The New York Times, had increased. It finally developed to the point of his asking me to let him see Wilkins' report on some two and a half months' listing of impressions, just received by airmail from Aklavik.

"Why don't you and Mrs. Iverson come out to our apartment for dinner next Monday evening?" I suggested. "Then we'll go over the impressions together."

"Fine!" Iversen said. "But Monday is one of the nights you sit for impressions. That's something I'd like to see. Do you think you could 'tune in' on Wilkins with us present?"

"I'll be glad to try it," I promised. The date was set for Monday evening, February 21st, 1938.

Sir Hubert Wilkins had gone earlier in the month to Edmonton, Alberta, Canada, to secure a new engine for his plane, following the "crankcase" accident. He had only recently returned to Aklavik.

As I sat for impressions this particular night, Mr. and Mrs. Iversen and Mrs. Sherman were in the study with me. They remained seated and quietly observant until the period was finished. Then I turned to them, notebook in hand, and read the impressions just recorded.

Strangely enough, on this night of all nights, I had the feeling that Wilkins was trying to get in touch with Iversen by short wave radio, and I had written:

Think you (Wilkins) would like to get some word through to Iversen if you could reach him before Thursday . . . wonder if this thought in your mind tonight as you think of me . . .?

"No, you're wrong on that impression!" said Iversen, positively. "Wilkins knows that I don't work Tuesdays and Wednesdays. He knows that I'm off duty at The Times tonight, Monday, at seven. That means I won't be at the office again until Thursday morning. He never tries to reach me during my off-time."

"Perhaps not," I said, "but the feeling still stays with me that Wilkins has some messages for you and has been trying to get them through tonight."

Iversen was amused but unconvinced.

"There's something to this telepathic business all right," he admitted. "You've gotten too many correct impressions over all this time. But you're wrong about Wilkins trying to radio me tonight. I guess my being here has influenced you to put that down. . . ."

The Iversens left some time after two a.m. for their home in Astoria, Long Island.

NEXT morning, between ten and eleven, an excited Reginald Iversen phoned me.

"Say, I'm down at The New York Times—just came here to pick up two radio messages that were received by the night operator from Wilkins last evening, while we were up at your apartment! The operator phoned the house several times last evening, trying to reach me. This is the darnedest thing I ever heard of. Sherman, how the deuce do you do it?"

"I don't exactly know myself," was my answer. "All I know is what state of receptivity to take on —and then things happen."

"I'll say they do!" was Iversen's rejoinder. "Didn't you read me some impressions that came through last night about the new plane engine?"

"Yes," I said. "Just a minute till I get my note pad." I then read from the originally transcribed impressions. " 'Installing of engine has been completed and testing of it carried out today. . . .' "

"Correct!" cried Iversen. "Listen to this radio message: *'Engine on plane mounted . . . won't be ready till Thursday'* . . . And that's not all, Sherman . . . you had some impression a few days ago, about Wilkins wirelessing me for equipment. Look back through your notes and read them to me!"

I thumbed the pages to the date line of February 14th and read: " 'Kenyon seems to want more supplies or parts of equipment . . . you have to delegate New York, through Iversen, to secure some pieces equipment and rush through in relation to repair job on plane's motor . . . *also in connection radio. . . .*' "

"That's it!" said Iversen. *"Radio! . . .* Listen—here's Wilkins second message which was sen last night: *'Unless you already or dered, hold everything ref: Ken yon's radio receiver. He will prob ably not get until after return.'* "

"Wait a minute!" I cut in. "I got a follow-up impression on tha last night as well as several night ago. Don't you remember the im pression I read you: '. . . som member of crew requested you t get some article . . . can't mak out what it was' . . . My impres sion wasn't as definite last nigh but this indicates I was closel tuned to his thought on the radio.

"This beats me!" said Iversen "At this rate, I'll bet most of thos other impressions you got las night turn out to be okay, too!"

Iversen's conjecture proved t be right. The recording of thes additional impressions, witnesse by the Iversens and Mrs. Sherma ultimately received confirmatio from Wilkins:

February 21, 1938
11:30-12:00 P.M.

SHERMAN	WILKINS
Some one of crew seems to have hurt left leg during work on plane . . . *someone else has skinned hand or finger. . . .*	Dyne had hands spotted with fro "burns" which blister or the ski is pulled right off when the han is pulled away after being froze to any metal.
See great clouds of smoke or va por about plane and hear uneven coughs of motors . . . Use made of	With a wood stove going insid the "tent" over the motor, the are always clouds of steam ar

part of damaged engine . . . see someone tinkering with it—removing some parts.

You have some wine with several friends who welcome you back to Aklavik. . . . Your cold which you mentioned in your letter to me, has given you a little trouble —in your head and throat.

You brought back to Aklavik several boxes of cigars. . . .

Someone has had toothache—sore condition of mouth. . . .

smoke on cold days.

Some parts of old engine fitted to new.

They have had some liquor that I bought with me. I don't have any.

Cold really bad.

One box of 100 cigars for Wilson.

I had tooth filled evening before I left Edmonton. Was still tender and jumped each time I trod heavily.

REGINALD IVERSEN, who had regarded the experiments so skeptically at their inception, gave an affidavit when they were over, in which he said:

This is to certify that I, Reginald Iversen, Radio Operator for The New York Times, was in contact with Harold Sherman off and on during the period of his telepathic tests with Sir Hubert Wilkins. It had been thought that some of Sherman's impressions could be checked by short wave with Wilkins and thus expedite the report on the tests, but magnetic and sun spot conditions were so bad during this entire time that I was unable to communicate with Sir Hubert Wilkins except on a comparatively few occasions. . . . At no time during this period of six months did Harold Sherman ever seek such information as I might have known concerning Sir Hubert Wilkins and his activities in the far north. In fact, despite my skepticism, as it turned out, Sherman actually had a more accurate telepathic knowledge of what was happening to Wilkins in his search for the lost Russian flyers than I was able to gain in my ineffective attempts to keep in touch by short wave radio.

Fortunately for me, with this intensive mental work I was undertaking, my mind was filled with

other matters during each day. I refused to let myself indulge in any conscious speculation as to what might be happening to Wilkins. I wanted to approach each appointed time with my mind absolutely clear and fresh, having no suggestion in my conscious mind of what could be happening to Wilkins. I was thus able to bring to each sitting a natural enthusiasm and an eagerness to receive messages from him which seemed to create in me the additional energy I required in order to get results.

It was as though I had to charge a mysterious battery inside me; to generate a "receiving power;" to take on a certain, indescribable "inner *feeling* sense" or vibration. Words are dangerous things to use in trying to describe states of consciousness. But I had learned, by degrees, a technique that appeared to work in bringing me impressions from without.

I would first relax my physical body from head to foot, letting go of it completely with my conscious mind. This, in itself, is not easy. Then, having made my conscious mind passive, I would *look within my mind,* figuratively turning my physical eyesight *inward,* focusing it upon what I call "my mental motion picture screen." This is an imaginary white screen that hangs in the darkness of inner consciousness and on which—much like television—are flashed the images that hit my mind from outside sources.

Almost instantaneously, when this technique had been followed, and I was truly relaxed, physically and mentally, without any sense of strain or attempt at forcing, I would begin to see and feel things. After that I had only to put these mental pictures and sensations into words.

USUALLY, in my work with Wilkins, I would feel my mind make "contact" with his mind. I could distinctly sense a force, a line or stream of energy, that seemed to be connecting my subconscious with his. On the nights when I felt this the strongest, I got my best results. As time went on I became certain enough of this condition to make a note occasionally, along with the recorded impressions, that I felt assured of a good evening's results. At other times, when approaching a sitting, mentally and physically tired from a day's activities, I would express misgivings. But I was interested to observe that our tests appeared little affected by how I might feel personally. It was the ability to develop the right state of receptivity that counted.

March 24th, 1938, proved to be the date of my last "sitting." By this time the mental and physical strain of keeping up these tests had seriously impaired my health. During this period, I had been carrying on my regular writing ac-

tivities. I had written several book manuscripts, a musical comedy and a number of short stories. Looking back, I do not see how I was ever equal to the pressure and volume of this work, combined with the receiving and reporting involved in the Wilkins experiments.

Living up to this schedule had required severe mental discipline. The realization that the routine was at last over—interesting and exciting as it had been—brought me a sense of great relief. I looked forward to a vacation from mental "receptivity," but actually this proved most difficult. For my mind had become so highly sensitized that it kept bringing me unsought impressions and unusual mental flashes.

AT the conclusion of my experiments with Sir Hubert Wilkins, I knew that I would never again put myself to such a test unless I were free of other things. Even then, I should have to watch carefully so that I would not exhaust myself physically and mentally. Since that time, I have learned further to control my mind and emotions, so that I believe I could now avoid any extreme physical reaction from this kind of mental strain. But then I walked the floor many nights in great pain brought on by nervous indigestion. I developed stomach ulcers which led to hemorrhages from which I almost died. My system was reacting against the abnormal demands I was making upon it—and it could have cost me my life.

Inwardly, however, I had acquired a new strength of conviction. I knew now, beyond any attacks of doubt, that telepathy was not only a fact but that its power could be developed and demonstrated.

TOMORROW — 500 Fifth Avenue, New York 36, N. Y.

Please enter/renew my subscription for one year at $2.00. Payment is enclosed.

Name .....

Street .....

City ..... Zone ..... State .....

Now Back in Print:

ADVENTURES IN THE SUPERNORMAL

A Personal Memoir

By EILEEN J. GARRETT

From Eileen J. Garrett's introduction to the new edition:

"Some time has passed since the first edition of this book was published. The story it tells, however, will always be new to those, like myself, who have to travel in uncharted regions, defying the usual established conceptions of time and space. Paranormal phenomena are alleged to belong to the world of dreams and fantasy, fading strangely away when exposed to the cold light of fact. In telling my own life story, I have sought to interpret paranormal aspects of personality, not in allegories or symbols, but in impersonal terms of thought and action. The process for such activity must become almost a dedicated one. For me, these chapters of my life are linked to the love of God and man."

Order *Adventures in the Supernormal* from your local bookseller, or send $3 directly to

GARRETT PUBLICATIONS

500 FIFTH AVENUE · NEW YORK 36, N. Y.

it is not less proper to push towards new frontiers in the study of man himself.

The two themes of philosophy and unorthodox healing are illustrative of the wide sweep of interest that challenges research in parapsychology. We are forever tempted to push too fast and in too many directions at once; we must forever seek to guard against a desire for quick results, easy agreements or hasty conclusions.

While the philosophers' meeting was concerned with the formulation and reformulation of basic concepts, the conference on unorthodox healing was concerned, to a high degree, with the confirmation of events and incidents, with the accuracy of witnesses and reports. Thus the two meetings complemented each other. One sought to widen a general framework of thought; the other was concerned with providing scientific scrutiny in an area where the elusive factor of human emotions offers a challenge to the collection of reliable details.

Quite possibly, our efforts to advance the frontier of man's knowledge about himself, are made at a time when man, in his own development, may still prevent satisfactory success of this work. But surely, we must at all times seek to advance the frontier of our knowledge to the farthest point that ability and knowledge permit.

Work on this task is currently being undertaken at several universities in the United States and Europe, and within the framework of a number of organizations devoted to psychical research. This is not a field in which any one group, such as the Parapsychology Foundation, can seek to do more than provide encouragement and to offer, from time to time, a forum for the exchange of ideas.

The two meetings at St. Paul de Vence have demonstrated, once again, that men in various fields of scientific research, in philosophy and medicine, are engaged in thoughts and efforts outside the realm provided by orthodox concepts and standards. All of them, earnestly and with devotion, are searching for answers to the mystery of man's very existence—a mystery which, most humbly, we must surely continue to try and solve to the best of our abilities.

EILEEN J. GARRETT

TO OUR READERS:

Tomorrow magazine is now located at 500 Fifth Avenue, New York 36, N. Y. All correspondence should, therefore, be directed to the new address to assure speedy handling.

COMING IN THE FALL:

HAITI ISSUE

The Autumn issue of TOMORROW will be devoted exclusively to psychical characteristics in the religious and cultural life of the island of Haiti. Timed to coincide with the 150th anniversary of that Caribbean republic's independence, this special issue will feature such contributions as the following:

WHAT IS VOODOO?	Prof. Melville J. Herskovits
GODS OF VOODOO	Harold Courlander
RELIGION AND MAGIC	Maya Deren
PHENOMENA OF "POSSESSION"	Dr. Louis Mars
AFRICA IN THE AMERICAS	Dr. Jean Price-Mars
VOODOO IN LITERATURE	Edmund Wilson
HAITI'S NEW PAINTERS	Selden Rodman
THE VOODOO DANCE	Pearl Primus
THE WHISTLE AND THE WHIP	Anonymous
CANAPE-VERT	Excerpts from the prize-winning novel by Philippe Thoby-Marcelin and Pierre Marcelin

TOMORROW • 500 Fifth Avenue • New York 36, N. Y.